DVTIFVLL AND RESPECTIVE CONSIDERATIONS

VPON FOVRE SEVERALL HEADS OF PROOFE AND TRIALL IN MATTERS OF RELIGION.

PROPOSED

By the High and Mighty Prince, *IAMES* King of Great Britayne, France, and Ireland &c. in his late Booke of *Premonition to all Christian Princes*, for clearing his Royall Perſon from the imputation of Hereſy.

By a late Miniſter & Preacher in England.

Auguſt. lib. contra Iudæos, Pagan. & Arian. cap. 2c.

You muſt know (deare brethren) that true faith, ſincere peace, & perpetuall ſaluation is only by the Catholicke faith: for it is not in a corner, but euery where all. If any man depart from it, and deliuer himſelfe vp to the errours of Heretickes, he ſhall be iudged and condemned as a fugitiue bond-man.

Permiſſu Superiorum, M.DC.IX.

St Omer

THE FOVRE HEADS OF IVST TRYALL

mentioned by his Maiesty of England, as touching his owne Person.

1 THE reuerencing and belieuing of the Canonicall Scriptures, as they ought to be, and so also the not Canonicall.

2 THE admitting of the first three *Creeds*, of the Apostles, of the *Nicen* Coūcell, & of *S. Athanasius.*

3 THE acknowledging, & accepting the first foure generall Councels of Christendome: to wit, of *Nice*, of *Constantinople*, of *Ephesus*, & of *Chalcedon*.

4 THE crediting of the Fathers of the first fiue hūdred yeares after Christ, eyther ioyntly, or seuerally in points of moderne controuersies.

Euery head is handled by diuers Considerations, as by the sequent Catalogue of Chapters will appeare.

THE

THE GENERALL CONTENTS OF THIS BOOKE.

THE Epiſtle to his Maieſtie, declaring the motiues which the Author had to write this Treatiſe.

THE FIRST CHAPTER,

CONTEINING an entrance into this Treatiſe, or Triall, how much it importeth to be a Catholicke, and no Heretick. And with how great reaſon his Maieſty endeuoureth to clear himſelf, and his Royall Perſon from the imputation of hereſy.

FIVE CONSIDERATIONS:

1 About the wordes Catholick, and Hereticke, and that they can neuer agree in one.
2 Of the dreadfull miſery of being an Hereticke.
3 How a man may certainely, and without errour diſcerne what is Catholicke, and what is Hereticall.
4 How out of the premiſſes euery man may iudge in what ſtate he ſtandeth, for being Hereticke, or Catholicke.
5 The Concluſion of all this whole Chapter to his Maieſtie.

THE SECOND CHAPTER,

THAT treateth the firſt head touched by his Maieſtie, for tryall of a Chriſtiã Catholick, which is, the believing of holy Scriptures.

FOVRE CONSIDERATIONS:

1 The believing of Scripture not ſufficient to make a man a Catholick.
2 That Scriptures were not written for many years after the Church began.
3 How to know what is truly Scripture.
4 How the true ſenſe of Scripture may be tryed.

THE THIRD CHAPTER,

CONcerning the ſecond point, or generall head proſeſſed by his Maieſty cõcerning his believing of the three Creeds receiued by the Church.

52/19-

THREE CONSIDERATIONS:

1 *How the first three* Creeds, *and why they were ordayned: and how greatly they are to be reuerenced.*

2 *That the Ministers of England belieue not wholy, & entirely the faith of the three* Creedes.

3 *In what particuler articles of the* Creeds *English Protestants do not agree with vs.*

THE FOVRTH CHAPTER,

Concerning the approbation, & allowance of the first foure generall Councels: which is the third generall head of triall offered, & proposed by his Excellent Maiesty of England.

THREE CONSIDERATIONS:

1 *VVhy, & how these foure first Councels were gathered, and how therby it is conuinced, that the Church cannot erre.*

2 *VVhy the Protestants do not, nor can remedy their diuisions by any Generall, or Nationall Councell.*

3 *Particuler points of differences betweene these first foure Generall Councels, and the Protestants of our time, for doctrine & manners.*

THE FIFTH CHAPTER,

Concerning the admittance, & acceptance of the ancient Fathers of the first fiue hundred years after Christ: which is the fourth & last head of triall offered, and alledged by his Maiesty of England.

THREE CONSIDERATIONS.

1 *The different esteeme, that Catholicks, & Protestats do make of ancient Fathers, when they agree in one.*

2 *How Catholicks, & Protestats do esteeme of the testimonies of particuler Fathers.*

3 *That the Fathers of euery age, for the first fiue hundred yeares did make for Catholicks, & against Protestants, in matters now in controuersie.*

THE SIXT CHAPTER,

Conteining a briefe contẽplatiõ of what hitherto hath bene said: with a Conclusion of the whole to his most Excellent Maiestie.

TO THE HIGH, AND PVISSANT PRINCE MY DREAD LORD, AND SOVERAIGNE, IAMES BY THE GRACE OF GOD, of Great Britayne, France, & Ireland, KING &c.

AFTER I had bent my selfe vnto a serious Suruey and diligent perusall of your Maiesties new Booke, bearing the inscription of a *Preface*, or *Premonition to all Christian Princes*, diuers were the apprehensions, & impressions it made in the different faculties of my soule. Reuoluing therefore, and reflecting vpon the premises by a second reuiew, I resolued, and in fine concluded, being now as it were wonderfully affected, partly with sollace, partly with sollicitude.

2. My ſolace was to conſider, yea ſenſibly as it were, before the eyes of my ſoule, in the impartiall glaſſe of my recollected ſt vnderſtanding, and moſt retyred iudgment, to behould ſo many rare Princely talents of nature, literature, and other highly eſteemed partes in your Maieſty; which as they are ſeldome found in ſuch potent Princes ſo reſiding habitually in your Royall breaſt, as in their proper and peculiar ſubiect; they cannot but minifter iuſt matter of meruailous ioy, content, and comfort vnto all your leige people, your loyall, and loming ſubiects; eſpecially ſince they are accompanied, and attended, yea adorned, nay beautifyed with the irradiant luſtre of that burning fire of zeale, I meane, an extraordinary feruour in matters of your Religion. Now if theſe ſo rare parts of nature, literature, and zeale, wherwith your Noble Perſon is habitually inueſted, ſhall be directed by the finger of God his holy ſpirit, and the high hand of heauen, vnto the ſole-ſacred, and ſoule-ſauing knowledge of Catholicke Religion (which I verily hope in tyme to ſee, and ſhall inceſſantly pray for) they will excedingly aduance his glory, and gaine vnto your Maieſty an immarceſſible, and neuer-fading Crowne of eternity.

3. My ſpirit alſo reioyced within me, my hart exulted for ioy, & my perplexed thoughts retyred & repoſed themſelues in hope, when I tooke but a iuſt view of that commendable carefull diligence, that pious, and religious induſtrie vſed by your Maieſty in vindicating your Noble Perſon from the leaſt imputation of hereſy, and in remouing the very ſuſpition of ſuch a contagious and ſoule-quelling le-

proſy,

prosy, since that this loud crying synne, loud crying in the eares of heauen, is the greatest crime that can be committed against God, or his Church, separating betwixt God and man, grace and the soule, dissoluing the mysteriall vnion, and sacramentall communion, betwixt the head and the members, Christ, and his spouse, renecting God for Father, denying the Church for mother, taking away the very name of a Christian, as ancient *Tertullian* speaketh, depriuing our expectation of all hope of saluation, as *S. Augustine* that great pillar of the latin Church noteth a sinne, the foule guilt wherof, *nec sanguine abluitur, nec passione purgatur*, to close vp the period with that renowned martyr *S. Cyprian* his wordes.

De præscript. c. 16
De vnitate Ecclesiæ contra Petil. Donatist. c. 2.
De vnitate Ecclesiæ.

The last, but not the least, nay the greatest cause of my comfort was, when I really apprehended the candor, serenity, humility, and sincerity of your Noble hart, in submitting your selfe, by remitting the tryall, and decision of the foresaid imputation, and suspition of heresie vnto the sacred Canon of holy Writ, common Creedes, the first foure generall Councels, and the blessed Fathers of the first foure or five hundred yeares: to all which vpon an assured (I may rather say a supposed) innocency and integrity of your cause, you appealed for the finall vmpiring, and determining of any point in controuersy betwixt the Catholicks and your Maiesty. Which impartiall and substantiall grounds, as they were very prudently, religiously, and with great maturity of iudgment proposed by your Maiesty, according to the greatnes, and soundnes of your Iudicious Apprehension: so if they shall stand inuiolable, and irreuocable, like to the law

of the *Medes*, & *Perſians*, which could not be altered, backed by the word & authority of ſo potent a Prince as your Maieſty is, which may not be reuoked, *for the word is gone forth from the King*; you ſhall not only auert, and auoid all ſiniſter imputation, and ſuſpition whatſoeuer from your Royall Perſon: but withall, you ſhall giue a ſufficient teſtimony by publike declaration of your Maieſties gratious diſpoſition for matter of religion. And that if ought haue bene exorbitant, extrauagant or irregular in matter of your beliefe, it is rather to be aſcribed to your violent education, then any way to be imputed to your owne voluntary obduration. Theſe things were of wonderfull comfort, and exceeding ſolace vnto me.

Dan. 6. 17.

5. But in the midſt of this ſweet repoſe, whilſt my wearied, and perplexed thoughts ſeemed to refreſh themſelues with ſome kind of promiſed hope vpon the forſaid premiſes: behold diuers other points of great anxiety, & ſollicitude interpoſed themſelues, nay ſuddainly interrupted my former ſolace; I meane not generally ſuch points of your Maieſties Booke, as may concerne other Chriſtian Princes, people, and States, how theſe things would be taken amongſt them (for in this behalfe I might not preſume to preiudice your Maieſties Graue Wiſedome, and I could not but imagine, but that your Maieſty out of the depth of your owne Prouident Iudgement had duely, and prudently preponderated all ſuch probable enſuing ſequeles, and taken farre better counſaile then myne could be:) but ſuch as particulerly reſpected, and by neceſſary deduction of a certayne inuitable conſequence, reflected properly vpon my ſelfe.

For

For wheras I had with the greateſt deliberation that I could poſſibly imagine, grounded vpon my owne peculiar experiẽce of many yeares trauayle in the ſacred volumes of Orthodox Antiquity, made before a firme irreuokable reſolution to abandon the Proteſtant Religion vpon inuincible arguments of great ſolidity, and notorious diſcouery of execrable blaſphemy, palpable and deteſtable hereſie, againſt God his Chriſt, his Church, his Saints: building my foundation vpon the mayne rocke of Ancient Primitiue Church Canonicall Scripture, truly ſenſed by them, Creedes and Councells, digeſted, collected, eſtabliſhed by them; I now deſcried that your Maieſty intended to ground the cleane contrary Plea vpon the ſame heades for vindication of the Proteſtant Religion from the guilty crime of hereſie: the very intimation wherof inforced me (I confeſſe before the all-ſeeing iudge, and vnto your Soueraigne Maieſty my ſupreame terrene Lord next vnder him) to looke about me, and to enter into a ſecond, and more ſerious conſideration, and meditation of the foreſaid heades agayne, leaſt I might happily in a matter of the greateſt moment and weightieſt conſequence in this world, haue runne awry, to the euerlaſting wracke, and ruine of my ſoule.

6. Now for ought that may concerne your Maieſties Royall Perſon, touching the imputation of hereſie, let that loudcrying ſinne of open Rebellion againſt the ſoueraignty of heauen rather light vpon the enemyes of God, his Chriſt, his Church, and the enemies of my Soueraigne, then vpon my Lord the King, whom the God of Angells make as an An-

 gell

gell of God to diſcerne betwixt hæreticall noueltie, and Catholicke antiquitie. In the meane time I find no difficulty, nay I do with all alacrity and ſincerity of ſoule admit the difference betweene an Heretick, and him that giueth credit vnto hereticks; which *S. Auguſtine* admitted in the behalfe of his friend *Honoratus*, ſeduced by the Donatiſts, as your Maieſty is ſuppoſed to be miſ-led by Proteſtants. It is in that excellent Tract of his *de vtilitate credendi*, written to his ſaid friend. *Si mihi* Honorate, *vnum atque idem videretur eſſe Hereticus & credens Hæreticis homo, tam lingua, quàm ſtylo in hac cauſa conquieſcendum eſſe arbitrarer &c. Cum hæc ergo ita ſunt, non putaui apud te ſilendum eſſe &c.* If I were perſwaded, *O Honoratus*, that an Here-
" tick, and the man who doth belieue Heretiks were
" all one, and that there were no difference I ſhould
" ſuppoſe that I might ſpare both tongue and penne
" in this point. But now ſince there is no ſmall dif-
" ference betwixt the two (foraſmuch as he is an he-
" reticke in my iudgment, who for ſome temporall
" commodity, and eſpecially for renowne, and ſo-
" ueraignty, eyther bringeth forth falſe, and new
" opinions of himſelfe, or els adhereth vnto them that
" are brought forth by others: but he that giueth cre-
" dulity to theſe kynd of men is ſuch a one as is de-
" luded with a certaine imagination of verity, and pie-
" tie.) wherfore theſe things being ſo, I haue thought
" good not to be ſilent or to hold my peace with yow,
" what my iudgement is concerning the finding out,
" and retayning of truth.

7. We then that be your Maieſtyes Catholicke Subiects,

iects, dutifull in mynd, though different in iudgment, do out of the aboundance of our moſt loyall affection, and to mitigate matters what may be, vntill Almighty God of his infinite goodnes ſhall vouchſafe to put further remedy in your vnderſtanding hart by a more cleare reuealing of his truth, moſt cheerfully, and charitably faſten vpon that pious, religious & true diſtinction of *S. Auguſtine*, not aſcribing that hatefull name of Hereticke vnto your Maieſty, howſoeuer yow ſeeme for the preſent to adhere and patronize ſuch opinions of Proteſtant Religion, as we vpon contrary groundes of Catholicke diuinity do hold to be hereſies: but rather we eſteeme your Maieſty for a Prince, that from your natiuity, and tender infancy (after the vnfortunate loſſe of your thrice-Noble Catholicke Mother) haue byn miſguyded in matters of Religion by ſuch as had your Noble Perſon in their gouerment, whome yow haue belieued, and conſequently haue byn deceyued, *imaginatione quadam veritatis, & pietatis illuſus*, to end the ſentence with S. *Auguſtine* his wordes.

8 And heere in all dutifull ſubmiſſion as a true Engliſh-harted man and loyall Subiect to his Soueraigne, I moſt humbly proſtrate my ſelfe at your Maieſtyes Princely feete, beſeeching yow, euen out of that Royall diſpoſition & Princely benignity of good nature, wherwith Almighty God hath byn pleaſed plentifully to enrich yow: Firſt, that yow will vouchſafe to heare theſe pointes or heades ſeuerally, and ſoundly debated and diſcuſſed by the equall match & tryall of learned men on both ſydes, either your Maieſtyes naturall ſubiects or ſtrangers, as ſhall beſt like

yow, and by no mans perſwaſion or diſſwaſion to go backe from ſo Honorable an offer already made vnto the whole Chriſtian world: and ſecondly not to condemne me of any audacious, or head-long preſumption in this my enterprize, tending only to Gods glory, and your owne ſoule-ſauing Honour: Nor yet laſtly, in the meane ſpace, to take in euil part, or finiſter ſenſe this my charitable, and well-meaning attempt, of laying ſome moderate, and modeſt Conſiderations before your iudicious, and graue Wiſdome. And the rather I preſume to begge this at your Maieſties handes, ſince I haue reſolued to limit my diſcourſe within the liſts, and bounds of thoſe foure principall heads, mentioned by your Maieſty, and worthy of eternall memorie.

9 And if vniuſt cauſes now and then, vpon due conuincing circumſtances, admit a iuſt defence, then pardon me (dread Soueraigne) and giue me leaue to bring my moſt iuſt defēce vnto ſo iuſt a cauſe. I want not reaſons of the greateſt weight to induce me. For firſt my owne intereſt of ſoule goeth therin highly impawned, and engaged in this very point, as hauing (amongſt other my motiues) made my owne reſolution for matter of Religion, vpon the conſideration, and foundation of theſe moſt Catholick groundes to wit, of Scriptures, Creeds, Councels, and ancient Fathers) and therfore it importeth me not a litle (touching me ſo neerly) to looke them ouer againe, ſince the euer-liuing weale, or neuer-dying wo of my ſoule dependeth neceſſarily therupon. And ſecundarily, my loyall duety vnto your Maieſty: and charity to my natiue Countreymen

men pleadeth for my defence: and this is ſuch, that it inforceth me to encounter all kynd of difficultyes in the vndergoing of this buſines. For ſince vpon my ſecond reuiew of the former foure groundes, I found that no other foundation could be layd, no other rule of fayth deuiſed by any, no Angell from heauen teaching the contrary, to be belieued. For, *quod vnum eſt, verum eſt; & verum, quod non variat*, according to that moſt ſure and ancient preſcription I thought my ſelfe in all conſcience and duety, both before God and man, obliged to impart the ſame with your Maieſty, being my naturall borne Prince, King, Father, Lord and Soueraigne, and I your dutifull and deuoted Subiect.

10. Finally, if that renowned Moraliſt *Plutarch* compiled a ſpeciall Treatiſe to inſtruct a man how he ſhould reape benefit vnto himſelfe, euen by the admonitions, and endeuours of his profeſſed enemies: If that perfect patterne of patience *Iob* (for ſo the Scripture decyphereth him vnto vs) pleading his innocency out of the integrity of his conſcience, and appealing vnto the Tribunall of heauen for an impartiall doome, inſinuateth vnto vs by way of demaund, that he liſtened vnto the counſaile of his ſeruant or handmaid, contending with him: his wordes as they lye in the Engliſh are expoſtulatory, *If I haue refuſed the counſaile of my ſeruant or handmaid contending with me?* And the anſwere implied, is negatiue, that he had not, as euidently appeareth by his ſummoning himſelfe to the barre of diuine iuſtice: How much rather ſhould we accept the ſame from our friends and how much

more ſo great a Monarch as your Maieſty is, may be pleaſed to take in good part the dutifull counſaile of ſuch of your loyall Subiects, who from their innermoſt ſoules wiſh all poſſible good, euen externall, internall, & eternall proſperity vnto your Maieſty, notwithſtanding any malitious clamours, ſuggeſtions, detractions, and calumniations of Aduerſaries to the contrary; or any difference of iudgement on parts in matters of religion: Wiſhing and praying with pure handes, and innocent hartes, lifted vp vnto Almighty God, that this may be one, and the ſelfe ſame alſo in tyme; that as there is but one God, one faith, one baptiſme, and one Lord, IESVS CHRIST, which is aboue all, and in all, and ouer all: ſo there may be but one vnion, and communion in Catholicke Chriſtian Religion, that is, one Catholicke Mother Church for euery ſinfull wandring, and diſtreſſed ſoule to fly vnto for her ſpirituall repoſe, that after our ſea-faring peregrination we may all arriue ſafely in the hauen of Heauen.

11. To conclude, of this number of ſubiects do I ioyfully profeſſe my ſelfe to be, moſt ſincerely promiſing and proteſting vnto your Maieſty by the faith of a Catholicke Chriſtian, the only intereſt wherby I hope to lay clayme to heauen, that I am in verity and in deed, without all fraud or colluſion, euen ſuch a one, as ſincerely I haue ſet downe my ſelfe heere to be: that is, neyther Prieſt nor Ieſuite, nor yet of any other Religious Order, but only of the Order, and Society of the Engliſh Miniſterie, wherof I was made by a Biſhop

ſhop of your Maieſties Realme, and licenced to preach by publicke authority for diuers yeares togeather: wherin as I trauailed paynfully; ſo I ſhould haue continued conſtantly, had I not euidently diſcouered, euen in *Caluin* the firſt author of that ſchiſme, and in all his followers nouelty, hereſie, blaſphemie, inſteed of antiquity, verity, piety. And albeit my iudgment in Religion now muſt needes be changed from theirs, vnleſſe to the eternall perdition of my ſoule, I ſhould with a guilty conſcience fight againſt heauen, in fighting againſt the knowne Catholicke truth (as I feare me to many of the learneder ſort of Proteſtants in England do:) yet remayne I ſtill, and euer ſhall, by God his ſauing grace, with all dutifull obſeruance towards your Maieſty: out of which duety of a ſubiect, towards his ſoueraigne I ſhall inceſſantly powre forth my prayers and teares before the throne of heauen, & implore the God of Truth to lead your Maieſty into all truth: that yow may heere according to that high place, wherin God hath ſet you, help to reare vp the ruines of the Church militant, that yow may become a glorious member of the triumphant.

12. And now hauing bene longer, and more prolixe in this my Epiſtle dedicatory, then at the beginning I had purpoſed, I ſhall moſt humbly ſupplicate your ſaid Excellent Maieſty to licence me for a tyme to depart from your Royall Preſence, and to turne my ſpeach to the Chriſtian Reader, in treating of the heades that are to be handled. Forſomuch as it ſeemeth not conuenient for me to continue my ſpeach for ſo long time vnto your Maieſties own Perſon: but

rather

rather with due reuerence, declining the ſame, to lay forth before the diſcreet Reader, theſe thinges which ſeeme to me to be of moſt conſideration and ponderation, in the points propoſed by your Maieſty: wherby many may be informed, though one be named. And with this I beſeech the Higheſt euer with his eternall Protection to preſerue your Maieſty, to his greateſt glory, and the true comfort of your loyall Subiects. So be it. Amen.

THE

THE FIRST CHAPTER, CONTEYNING AN ENTRANCE INTO THIS TREATISE, OR TRIAL,

How much it importeth to be a Catholicke, and no Hereticke.

AND

With how great reason his Maiestie endeauoureth to cleare himselfe, and his Royall Person from the imputation of Heresy.

IF this short cut of our transitory pilgrimage heere in this vale of misery, be but a moment whereupon eternity of saluation or damnation doth necessarily depend, according to that of S. Leo the first: *Ex qualitate temporalium actionum differentia retributionum pendeant aeternarum*: from the quality of temporall actions the diuersity of eternall retributions do depend: If Gods secret iudgement towardes his, *Non in compede, aut in pileo vertitur,*

Leo serm. 1. de resurrectione.

sed

ſed in æternitate, aut pœna, aut ſalutis, as ancient *Tertullian* auoucheth, that is; if it be not a matter of bondage, or liberty, manu-miſſion, or captiuity that commeth in queſtion to be diſcuſſed before the heauenly tribunall, but endleſſe paine or interminable glory: If this neuer-dying life, or euer-liuing death be either awarded or inflicted, achieued or incurred, according to mans free choice of faith, or infidelity, Catholicke Religion, or Hereſy, made heere in the Church, or out of the Church (as euery man is a member of the Church militãt, or malignant) then ſingular is the importance, and abſolute neceſſary the deciſion and knowledge of this one mayne queſtion purpoſely moued to diſcerne, who is the Catholick, and who is the Hereticke, ſince the premiſed eternity of weale or woe, bliſſe or bale, is promiſed to the one, and threatned to the other.

Lib. de patientia c. 4.

2. The very conſideration of theſe two weighty precedent circumſtances of eternall glory, or endleſſe paine wrought ſuch an impreſſion in the hart of his royall Maieſtie of England, yea ſuch care, and ſuch feare, and ſuch zeale of clearing himſelfe, to ſpeake in the phraſe of the Apoſtle, that in my iudgment, he thought, that the weighty counſaile of *Tertullian* (worthy of eternall memory of euery one that hath a ſoule to ſaue) ought to be imbraced, and followed of him, to wit, *Cui ſeueritati declinandæ, vel liberalitati inuitandæ, tanta obſequij diligentia opus eſt, quanta ſunt ipſa, quæ, aut ſeueritas comminatur, aut liberalitas pollicetur.* It is in his place before cyted, inferred vpon thoſe premiſes which went before, that is, for auoyding of which ſeuerity, and inuiting of which liberality, our obedience muſt vſe ſuch diligence, as the things theſelues are of moment, which either the ſeuerity doth threaten, or the liberality doth promiſe.

2. Cor. 7. 11.

Lib. de patientia.

3. Hence proceedes that worthy induſtry vſed by his Maieſty in clearing him ſelfe from that foule crime of hereſy. And hence came that voluntary confeſſion concerning

ning his Maieſties religion, inforcing him to break forth into that carneſt and ſerious proteſtation: viz. *I will neuer be aſhamed to render an accompt of my profeſſion, and of that hope that is in me, as the Apoſtle preſcribeth: I am ſuch a Catholicke Chriſtian, as beleeueth the three Creeds &c.* And then do enſue the foure heads before layd downe: a ſentence conteyning in it a cõfeſſion worthy to be ſtamped in characters of gould, and to be written with a pen of iron, and with the point of a Diamond, that it may be euerlaſtingly remembred, and neuer buryed in the aſhes of obliuion: and if wordes can be witneſſes of the mind, the hart muſt needes be well meaning and ſincere, whence ſuch wordes proceed. For I will neuer imagine that of his Maieſtie which is to common now adayes, *vnum in ore promptum, aliud in pectore clauſum,* Saluſt. where wordes paſſe as coyned to ſerue the preſent time, and as they ſhall make for the moſt aduantage of the ſpeaker. Oh what great pitty were it, that his Maieſty ſhould be miſled in matters of that importance, as immediately concerne his eternall ſaluation, and the ſoules welfare of all his ſubiects! eſpecially, ſince he is, in regard of religion, which vnder his authority is there mantained, to render an accompt to God, not only for himſelfe in particuler, but for all his ſubiects in generall. Such is the burthen of all them, who by their place, and dignity haue higheſt authority ouer others.

1. Petr. 3. 15

His Maieſties proteſtation.

Iob. 19. 23. 24.

4. Now albeit his Matie doth vpon ſome occaſion or other, defer the handling of the Scriptures, and the credit due vnto them vnto the fourth and laſt place: yet to me it ſeemeth moſt conuenient to treat therof in the firſt of this my diſcourſe, according to the dignity and preheminency of the ſubiect it ſelfe. But yet before I enter into the liſts of this argument, I haue eſteemed it expedient for ſundry cauſes to premiſe this other Chapter concerning the name and attributes, nature and circumſtances, properties and differences, prerogatiues and domages, of being a Catholicke or Hereticke: as alſo to lay downe ſome way, how,

how to try the ſame; to which purpoſe I haue thought good to addreſſe certaine ſeuerall Conſiderations which do enſue in euery Chapter.

The firſt Conſideration.

About the words Catholick and Heretick, and that they can neuer agree.

CONCERNING the wordes *Catholicke* and *Heretick*, theſe being great wordes, they do admit a two-fold ſignification: the firſt is generall, and naturall; the ſecond more ſpeciall, and Eccleſiaſticall.

6. Touching the generall & naturall acception of the wordes, they import as much, as vniuerſall, or whole, or choice, or chooſer: and howſoeuer vpon the firſt view, and ſuperficiall inſight they appeare not to be ſo greatly oppoſite and contrary the one to the other, but that in diuers reſpects they may agree, and ſtand togeather, (for that both the thing which is whole, or vniuerſall may be choſen, and that which is choſen by election, may in ſome ſenſe be whole, or vniuerſall:) yet in the ſpeciall, and Eccleſiaſticall appropriation of theſe words inuented by the holy Ghoſt, and retayned, and brought into Eccleſiaſticall vſe and Canon by the Chriſtian Church, there is ſuch an extreme oppoſition, and irreconciliable hoſtility, in reſpect of their contrary natures and effects, as that nothing amongſt Chriſtian men can be more oppoſite, and contradictory, no not light & darkenes, heauen and hell, vertue and vice, ſaluation and damnation, God and *Belial*. For as *Iſaac* and *Iſmael*, the ſonne of the bond-woman, and the heire of promiſe could not dwell togeather in one houſe: as *Iacob* and *Eſau* could not agree togeather in one wombe, but contended togeather, wherupon *Rebecca* complayned and expoſtulated with God: If the matter be euen ſo, why am I conceaued? In one word (to ſhut vp all in a word) as the fleſh and the ſpirit continually

Gen. 21.9. 14. The implacable hoſtility betweene hereſie & Catholick religion. *Gen.* 26.22

nually iarre, and are at difference in one & the same man: Euen so the Catholicke and the Heretick as another *Isaac* and *Ismael*, as another *Esau* and *Iacob*, as the flesh and the spirit, they can neuer dwell togeather in Gods house, they can neuer agree togeather in one wombe, the wombe of the Church: one of them must be cast out of the dore of the Church, the one of them must of necessitie serue the other: so impossible it is that two so contrary the one to the other, should stand togeather, such is the implacable hostility and extreme opposition betwixt them.

7. When *Abraham* the Father of the faithfull (for so the Scriptures style him) perceaued that a breach might happily fall out betwixt him, and his nephew *Lot*, vpon a dissention already begunne betwixt their heard-men, he calleth vnto him, consulteth the case, treateth, and intreateth with him, and to perswade him to vnitie vseth this motiue, of all the most perswasiue: *Let there be noe dissention betwixt me, and thee, betwixt my heard-men and thy heard-men, for we are brethren &c.* But it fareth not thus betwixt the Catholicke and the Heretick, no vnion can be made, no communion had, no condition of peace to be treated and offered betwixt them. And if you will haue the reason of this, they are no brethren, nay which is more, they cannot be brethren, for the Catholicke in his spirituall birth hath God for his father, and the Church for his mother, wheras the Heretick hath an *Hethite* to his father, and an *Amonite* to his mother, that is Sathan is his father, and Schisme is his mother: he is a stranger to the couenant, and a meere alien to the household of fayth. And therfore as *Iehu* first answered *Ieboram* his messengers, demaunding of peace, *Quid vobis est pacis?* What haue you to do with peace? get you behind me, follow me &c. And secondly vnto *Ieboram* himselfe, when he came in person to meet him, and demanded, Is it peace, *Iehu*? What peace? whilest the fornications of thy mother *Iezabell*, and her witchcrafts are yet in such aboundance?

Gen. 13. 9.

8.

4. *Regum* 9. 18. 19. 22.

Dogmata noua Dij alieni. Deut. 13.

ſo what peace can the Catholicke make with the Hereticke, whileſt his hereſy worſe then the ſinne of witchcraft, and his ſpirituall fornications in worſhiping of falſe gods, that is, intertaining falſe opinions in religion and diſſonant from Catholicke faith, continue: a terrible

Vincētius Lyrinenſis contra hæreſ. c. 15.

caueat to all temporizers, that will make a liuſey-wolſey of all Religion, reconciling Catholicke Religion with Proteſtants hereſy, which is as poſſible as to vnite things moſt contrary, and deadly iarring: To theſe I can giue no other counſaile, then ſuch as *Elias* gaue to the worſhippers of *Baal*, when his fiery zeale would admit no diuiſion betwixt Idolatrous ſuperſtition and Gods moſt pure

3. Reg. 18.

and vndefiled religion. *How long will yow halt betwixt two opinions? if Baal be God, follow him, but if God be God, follow him &c.* The application is, if hereticall innouation be God his true worſhip, follow it, but if Catholick tradition be the only true and ſoule-ſauing religion, then vnder eternall paine & hazard of your ſoules, reſolue, halt no longer betwixt the two, God will either haue all or none, he careth not for a hart, and a hart, a deuided hart, and the Church will receiue none within her boſome, nor help to ſaue any with her Sacraments, but ſuch as are her true-borne children, conſtantly profeſſing her pietie, abandoning all kind of ſchiſme & hereſy, and ſecurely reſting only and truely within her boſome.

8. And although I do not affirme that all Catholicks ſhall be ſaued, for that cuill life, and matter of fact, may condemne as well as bad beliefe, and matter of faith: yet am I moſt certaine, and I dare pronounce it, that all hereticks ſo liuing, and ſo dying, ſhall be damned, agreeing

De vnitate Eccleſ. cap. 3.

with that ſo often times reiterated by S. Cyprian: *Numquam peruenient ad præmia Chriſti, qui relinquit Eccleſiam Chriſti: alienus eſt, profanus eſt, hoſtis eſt.* He ſhall neuer aſpire to heauenly glory, that forſaketh the Churches veraty, and falleth away from Chriſt by Apoſtaſie: he is a forreyner, he is profane, he is an enemy. And as all periſhed without the

Arke, and were certainely corporally drowned: ſo aſſuredly all without the Arke of the Church, ſhall eternally be damned, ſince the Scriptures teach vs, that this Arke was a liuely type of the Church. And as an Heretick and a Catholicke can neuer be ioyned togeather in heauen: ſo can neuer the Catholick and Heretick, Catholicke religion and hereſie, in any one point be conioyned vpon earth: this is the vniforme, and vnanime (to vſe his Maieſties word) conſent of all orthodoxe, pious, and religious Deuines.

9. The reaſon of all the foreſaid oppoſition betwixt a right-beleeuing Catholicke, and a misbeleeuing Heretick, is this: the Catholick knoweth, nay beliueth it as the ground-worke of his faith, that Chriſt our Sauiour, hauing left the world in reſpect of his viſible preſence continueth inuiſible by the immediate aſſiſtance of his holy ſpirit with his Church, which is *Domus Dei, & Porta Cæli*, the houſe of God, and the Gate of Heauen, as *Iacob* ſpake of the place of his viſion. *Columna, & firmamentum veritatis*, the piller, and foundation of truth. Vnto this Church our Sauiour reuealeth all his ſecrets, that concerne her ſaluation, maketh her of his priuy counſaile, gouerneth her viſibly, firſt by his owne perſon, ſecondly by his Apoſtles, directeth her inuiſibly by his immediate ſpirit the holy Ghoſt, and ſo continueth her vnder viſible gouernment, and inuiſible direction vnto the worlds generall conſummation, leading her into all truth: ſuch was his promiſe made vnto her, and here is the performance. And the reaſon that the Church is thus neare and deare vnto Chriſt, is this, *Corpus eſt*, ſhee is his body, according to that of *S. Auguſtine: Totum quod annunciatur de Chriſto, caput & corpus eſt: caput eſt filius Dei vnus vnigenitus, corpus Eccleſia &c.* All that can be ſaid, and auerred of Chriſt is his head, and his body. The head is the only begotten Sonne of God, the body is his Church, bone of his bone, and fleſh of his fleſh; for Chriſt hath two bodyes, the one

Gen. 28. 17

1. *Tim.* 3. 15

Matt. 28. 20.

De vnitate Eccleſiæ.

natum

natum ex virgine, and therefore naturall, the other *redemptum ſanguine*, and therefore myſticall, and the later was more deare vnto him then the former, for he wholy beſtowed his naturall body to redeeme his myſticall body.

The Catholicke cannot be a chuſer but admit teth that which is deliuered.

10. The Catholicke then knowing this correſpondency betwixt Chriſt and his Church, beleeueth all wholy, and without either choice or additiō of his owne, which the ſaid Church vniuerſally ſpread ouer the world, doth propoſe vnto him, as matter of faith to be beleeued, conteining him ſelfe within that moſt ſure and infallible preſcription of *Tertullian*: *Nobis verò nihil ex noſtro arbitrio licet inducere, ſed nec eligere quod aliquis de arbitrio ſuo induxerit*. It is not lawfull for vs to innouate at our pleaſure, nor yet may I make choyce of that which another man vpon priuate fancy hath added. But as for the Hereticke, *non ſic ille, non ſic*, it goeth not ſo with him: for being an Hereticke, that is a chooſer, he according to his name & nature (becauſe he will not haue his name for nought) maketh choice of what he liſteth to beleeue, vſeth his owne election, *ſiue ad inſtituendas, ſiue ad ſuſcipiendas hereſes*, whether it be to be an author of hereſy, or a follower, as *Tertullian* ſpeaketh in the place before cited: and all this he doth according to his owne iudgment and fancy, aſcribing litle, or rather nothing at all to the authority of the Church in any thing that milliketh his owne iudgment: ſo that in concluſion theſe two men are moſt oppoſite the one to the other.

Pſal. 1. 5.

Tertull. de præſcript.

The 1. Eccleſiaſticall vſe of the word Heretick.

11. The firſt cleare knowledg that euer the Church had of this peculiar and Eccleſiaſticall appropriation of theſe two words *Catholicke* & *Hereticke* was from the holy Ghoſt inſpirer of all truth, as hath byn formerly noted: and to beginne firſt with the laſt, the very firſt intimation giuē of that odious and peſtiferous appellation of Hereſy or Heretick, was by the Apoſtles theſelues, as namely S. *Paul* to the *Corinth. There muſt be hereſies, that thoſe who be approued may be manifeſted amongſt you*, which manifeſtatiō, *Tertull.* ſaith is nicāt aſwel of thoſe, *tam qui in perſecutionib⁹ ſteterint, quā qui ad*

1. Cor. 11. 19

hereſes

hæreses exorbitauerint, who haue remained constãt in persecutions, as they who haue not declined out of the right path to follow heresies. So he. Secondly the same Apostle in his Epistle to *Titus* writeth thus: *Auoid an Heretic all man after one or two reprehensiõs, knowing that such a one is subuerted, and sinneth, as dãned by his owne proper iudgement. Id non tam infirmitate, ac ignorantia, quàm spontanea malitia, & de obstinata industria peccat.* For so I may well expound it, that is, he sinneth not so much of infirmity and ignorance, as he doth of voluntary malice, and obstinate industry, or els, *elegit sibi in quo damnatur*, as *Tertullian* giueth the sense, his owne election maketh good his owne dãnation. And as *S. Paul* inueighed thus against Heresie, and Hereticks, so did *S. Peter*, as you shall read 2. *Pet.* 2. branding them for *Τὰς αἱρέσεις ἀπωλείας*, damnable heresies, and the teachers of them, for such as brought vpon themselues *Ταχινὴν ἀπώλειαν* swift damnation: or as it is rendred in another place immediately following, *καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει*, and their damnation sleepeth not. Can any thing be spoken more terrible to forwarne vs of Heresy and Hereticks then this? Excellent therfore is the counsaile of *Tertullian*, wishing vs to auoid an Hereticke, *post primam correptionem, non post disputationem, adeò interdixit disputationem, correptionem designans, causam hæretici conueniendi, & hoc primam, scilicet, quia non est Christianus: ne more Christiani semel & iterum, & sub duobus aut tribus testibus castigandus videretur: cùm ob hoc sit castigandus, propter quod, non sit cum illo disputandum.* After one reprehension, and not after a disputation, for that the Apostle did therfore forbid disputation, because the speaking with an Hereticke should be for his reprehension, and this only once, because he is no Christian: lest after the manner of a Christian, he should seeme to be chastised once and againe, and that by two or three witnesses: when for this cause he is to be chastised, because there is no disputation to be had with such a one.

De præscript. aduers. hær. cap. 4. *Tit. 3. 10. 11.* *Ibid. c. 6.* *Ibidem* *Ibid. v. 3.* *De præscript. c. 12.*

12. And although the word *Heresy* be vsed two or three times in the Actes of the Apostles, where the Sectes of the *Act. 5. 17. 15. 5. 24. 14.*

Scribes and Phariſies be called Hereſies: and though *S. Paul* himſelfe (ſpeaking out of the opinion of the Iewes) moſt willingly vndergoeth the imputation where Chriſtian Religion was branded with the tearmes of Sect or Hereſy: yet was not the word taken in ſuch a heynous ſignification here in theſe places, as in the other places of the Apoſtles before mentioned, for that of no kind of ſin, or ſinner, did they euer pronounce ſo greeuous a ſentence, as namely that he was to be fled from, as ſubuerted and damned by his owne iudgment; that they brought in damnable Hereſies, that they brought vpon themſelues ſwift damnation; and that their damnation ſlept not, which they feared not to pronounce, nay they bouldly pronounced of an hereticall man, *They bring vpon themſelues ſwift damnation.* Heere is nothing but dānation, and all to giue vs a terrible admonition to beware them and auoid them. And thus much I thought good to ſay of this dreadfull name, for ſtirring vp my former brethren of the Miniſtry to beware therof, but much more to decline the cauſe and occaſion of the ſame.

Concerning the word *Catholicke* how eminent it is.

13. As for the word *Catholicke*, it came from heauen, and was firſt reuealed from the holy Ghoſt by the mouth of all the Apoſtles in their common Creed. For being aſſembled togeather to compoſe a perfect platforme of true and ſauing-beliefe, and to keepe out Hereſy, whileſt they diſperſed themſelues abroad to ſow the ſacred ſeed of Euāgelicall verity, they being at this time, and for this purpoſe aſſembled, and their tongues being *the pennes of a ready writer*, when they came vnto that article which concerned the Church, they by the inſtinct of the neuer-erring ſpirit laid downe the forme thus: *Credo in Spiritum Sanctum, Sanctā Eccleſiam Catholicam*: I beleeue in the holy Ghoſt the holy Catholicke Church, where they did not thinke it ſufficiēt to ſay they beleeued the holy Chriſtiā Church, but they thought the word *Catholicke* to be more eminent, ſignificant, and effectuall for the purpoſe. Neither could

this

this be done without the singular care, prouidece, & wisdome of that all-seing spirit that vndoubtedly inspired the & guided thē. For as *Tertull.* obserueth that *S. Paul* forseeing that hereſies would afterwards spring vp in the Church, as the weedes vsually do amongſt the pureſt and rankeſt corne, foretould & forewarned them to cōme, yea pointeth out, as it were, with the finger to some hereſies particulerly: euen so the Apoſtles foreseeing that all hereſies were to shroud themselues vnder the names of Christian Churches, Aſſemblies, and Congregations, they thought it moſt conuenient for preſeruation of vnity and verity, to set this remarkeable stamp of *Catholick* vpon the Church for the more manifeſt conuincing and detecting of all hereſy: which badge or cogniſance being once set vpon the ſleeue of the Church, impoſſible it was that any Heretick that euer was, is, or hereafter ſhall be, can euer faſten vpon this title. And ſince it is more then apparant that the genuine deſcription of *Catholicke* requireth more particulers and more eaſie to be diſcouered, then doth the name of Chriſtian in generall: moſt pertinent, if not neceſſary, is the impoſition of this Name vpon Chriſts Church for the better excluding and keeping forth of all hereticall and particuler Sectaries whatſoeuer.

De præſcript. capt. 4. 5. 6. &c.

14. From theſe two fountaines then of ſacred Scripture and common Creed, originally flowed the knowledge and vſe of theſe two wordes of *Catholick* and *Heretick*, both of them came from heauen, both were particulerly inſpired by the holy Ghoſt, & breathed into the Church, for her better preſeruation, as hath bene formerly noted: the very conſideration wherof, ought effectually to moue vs to make great eſteeme of their knowledg, to intertaine them as we ought, and that is, highly to reuerence, and ſincerely to affect the one, ſince out of the confines of this there can be no ſaluation, as alſo to deteſt and fly from the other, as from a ſerpent: yea as from Sathan that fierſt ſeducing ſerpēt, ſince this bringeth with it aſſured dānation.

The Fathers iudgments about the words Hereticke & Catholick.

15. For theſe and the ſame cauſes, the ancient Fathers of the Primitiue Church (ſo much commended by his Maieſty as that he referreth himſelfe in matter of Religiō to their deciſion) as ſoone as euer theſe wordes, and their myſteries were reuealed in the Church, leaſt in time they ſhould be buried in obliuion, did preſently with their pennes aduance the moſt high commendations of the one, as the only ordinary high way vnto euerlaſting ſaluatiō; as alſo by many deteſtations and execrations depreſſe the other, as the very path to eternall perdition.

In Catal. Virorum illuſt.

16. Amongſt which Worthies and famous Pillars of the Church, the ancient Father *Pacianus* (ſo highly commēded by *S. Hier.* for his holines aboue 1200. yeares agone) wrote a learned Epiſtle to one *Sempronianus* a *Nouatian* Hereticke, of the excellency of this name *Catholicke*, for that thoſe Heretickes (as ours alſo of this day do) made very little accompt of this Name. But the holy Father deſcribeth at large how neceſſary it was for the holy Ghoſt to leaue vnto vs this Name, or rather Syr-name, for diſtinguiſhing all faithfull Chriſtians from miſbeleeuers: his wordes are very effectuall for this purpoſe. *Ego ſortè ingreſſus populoſam Vrbem hodie* (ſaith he) *cum Marcionitas &c.* I bechance entring this day into a populous Citty, and finding there ſome called *Marcionites*, ſome *Apollinarians*, ſome *Cataphrigians*, ſome *Nouatians*, and others of like Sects, all calling themſelues *Chriſtians*, I did not know by what Syr-name I ſhould find out the Congregation of my people, except by the name of *Catholickes*. So he. And then proceeding further: *Certè non ab homine mutuatum eſt, quod per tanta ſecula non cecidit:* Certainely this Name was neuer taken, or borowed of man, that hath not fallen or decaied for ſo many ages. And then he alledgeth the authority of Catholick antiquity and vniuerſall Church, & namely the authority of *S. Cyprian* in particuler, for the vſe of that name, againſt all hereſies whatſoeuer, concluding thus: *Quare ab hæretico homine noſter populus hac appellatione diuidatur,*

Pacian. Epiſt. ad Sempr.

cum

cùm Catholicus nuncupatur &c. Wherfore our people is diſtinguiſhed by this appellation, from all hereticall names, when it is called *Catholicke*. And yet further he ſaith: *Chriſtianus mihi nomen eſt, Catholicus verò cognomen: illud me nuncupat, iſtud oſtendit: hoc probor, illo ſignificor.* Chriſtian is my name, but Catholicke is my Syrname: the firſt doth name me only, the ſecond doth point me out: by the name of Chriſtian I am ſignified only, but by the Syrname of Catholicke, I am tryed and examined, whether I be a Chriſtian or no. So he.

17. This was that high accompt and eſteeme, wherin that ancient Father of the Primitiue Church, *S. Patianus*, held the word *Catholicke*, after that the Chriſtian Church had appropriated and aſſumed this diſtinctiue appellation ſetting it as a moſt certaine badge, or cogniſance, vpon the breaſt of the Church in generall, and vpon the ſleeue of euery member of this Church in particuler: and the reaſon reaſſumed in the Concluſion, is in effect this: *Appellatio Catholici congregat homogenia, diſſipat heterogenia*, that is in playne tearmes, this name *Catholicke* maketh a coniunction vniting her owne, and it noteth a diſiunction, ſeparating all Sectaries from her ſociety. And here is the wiſdome of *Salomon*, euen the wiſdome of Almighty God diſcerning betwixt the true mother and the falſe: this is the true & naturall mother of euery child of the Church, ſhe will admit no diuiſion of her child, ſhe will haue all or none, for Catholicke is her name. But to leaue *S. Patianus*, and to paſſe to others, ſince that the Scripture requireth that in the mouth of two or three witneſſes, euery thing ſhould be eſtabliſhed, where we may note by the way, that if the teſtimony of two or three ordinary witneſſes may ſtint the ſtriſe in matter of controuerſy, and tend to reconciliation *in foro ſeculi*: how much more then the vniforme conſent of extraordinary witneſſes, witneſſing iudges, and iudging witneſſes, greater then all exception, ought to compromiſe, and finally decide the que-

3. *Reg.* 3. 19.

Matt. 18. 16. 2. *Cor.* 13. 1.

ſtion now in hand *in foro Cæli, in foro Eccleſiæ?*

18. Theſe witneſſes conſenting with *Pacianus* in the premiſed point of *Catholicke*, were all the ancient Fathers, which liued either before, or after him in the Centuries of chriſtian religion, within the vnity, and boſome of their mother the Catholicke Church: as namely before him S. *Cyprian*, whome he expreſly mentioneth, and before him againe old *Tertullian*, one of the moſt ancient Fathers of the Latin Church, whome S. *Cyprian* the martyr ſo highly reuerenced, and when he would read him, he pointed him out thus, *Da mihi Magiſtrum*. And after theſe two, S. *Auguſtine*, who aſcribed ſo much (and that as he thought worthily) vnto this name *Catholicke*, as that he feareth not to ſay, *that it was one eſpeciall motiue, both to draw him to it, and to hold him in the viſible vniuerſall Church of his dayes.* Neyther doth this great Doctor barely affirme it vpon his word and credit (which had beene ſufficient for vs to haue beleeued the ſame) but he yealdeth a ſubſtantiall reaſon thereof in the wordes following: *Quod non ſine cauſa inter tam varias hereſes, ipſa Eccleſia ſola obtinuit*, which very name of *Catholicke* not without cauſe, this only Church hath obteined, among ſo many hereſies as haue ſprong vp. Againe, the ſame Father poſitiuely, and boldly affirmeth in another place, that the word *Catholicke* was ſo appropriate to this Church (euer ſince the Apoſtles in their Creed gaue that *Name* vnto it) as that noe Conuenticle of Hereticks whatſoeuer, could once faſten vpon the Name themſelues, or procure the ſame to be giuen vnto thē by others. And hereupon he concludeth, that the very poſſeſſion of the Name, and common opinion of men, was a ſufficient cōuincing proofe againſt all Aduerſaries, that this Church was the true Catholicke Church indeed.

De præſcript. c. 26.

Aug. lib. cōtra Fundament. in Epiſt. c. 4.

19. Hitherto S. *Auguſtine*. Now if wee deſcend lower to ſucceeding ages of the Church, I meane vnto thoſe Fathers that liued after S. *Auguſtine* his tyme, we ſhall find ſuch harmony in vnity, ſuch vniforme conſent in iudg-

ment, touching the true explication of this name *Catholike*, as also the very right explication of that vnto the visible vniuersall Church of their dayes, that we must hence necessarily inferre, that one spirit breathed in all, one & the same spirit directed all. And here I might produce a whole cloud of witnesses (to speake in the phrase of the Apostle) as namely *S. Damascen, Oecumenius, Theophilact*, for the Greeke; *Fulgentius, S. Gregory* the great, *S. Beda* for the latin. But for that I will not be prolixe, and because I hasten to my second Consideration which is the very maine Conclusiō of all my whole discourse hitherunto, I will knit vp all with that goulden admonition of *Vincentius Lyrinensis*, an Author which who so readeth, and beleeueth, it is impossible, if he will professe any religion, that he should be ought els but a Roman Catholicke. VVell, his wordes are these: *Let vs should that* (saith he) *which hath beene beleeued generally of all, for that this is truly and properly* Catholicke, *as the very nature, & signification of the name doth import*. And then for further explication, he giueth a threefould prescription for a more sure, and infallible direction, and this is Vniuersality, Antiquity, and Consent, all which he must, as tyme and occasion serueth adhere vnto, that will be accompted truly *Catholicke*. And yet in the beginning of his fourth Chapter he illustrates the first Prescription of Vniuersality, most pertinent for our purpose at this tyme, by way of supposition and question, moued and answered. His wordes are these: *VVhat then shall a Catholicke Christian doe, if any parcell of the Church shall cut it selfe of from communion of the vniuersall faith?* This is the question moued: the answere followeth: *VVhat els (forsooth) should he doe, but that he preferre the health of the whole body, before any one pestilent, and corrupted member thereof?*

Hebr. 12. 12.

Lib. aduers. hæres. cap. 3.

The counsell & direction of Vincentius Lyrinensis about being a Catholicke.

20. And hereupon I begane to enter into a serious Cōsideration, and a seuere examination of my owne Conscience in a secret recollected, and most retyred conference betwixt God, and my owne soule, touching matters of religion, as they shall eyther doome me, or saue me at

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the last day. First I considered, yea and seriously within my owne hart debated, demaunding of my selfe, whether the Protestants Church and doctrine, (wherof I then was a reall and formall member, and Professor) had not cut it selfe of, yea departed, and separated it selfe from the vnion and communion of the vniuersall faith, and from the sauing and conuerting Ghospell of Christ his Kingdome, which was first to be preached to all Nations, as Christ promised, that it should come to passe before the worlds great destruction, and generall consummation. This was my first demaund, and the answere returned vnto me by the Catholicke Church of ancient Fathers vpon view of their doctrine, and comparing it &c. may by the spirit of God, since it was promised to be the guider and director of his Church; I say, the answere returned, was, that the Protestants Church & doctrine had abandoned both Catholick name & Catholicke faith, and therfore as beames cut off from the sunne, as boughes violently broken of frō the tree, and streames and channels parted, and separated from their originall fountaine, as *S. Cyprian* speaketh, they were to perish, vanish, and come to nought. And now what course remayned for me to take, if I regarded at all the welfare of my soule, but to follow the sage & weighty counsaile of my foresaid author *Vincentius Lyrinensis* (my Author indeed being the only meanes next vnder God of my Conuersion from heresy to Catholicke Religion) and that is to prefer the health and welfare of the whole body before any one pestered and infested member therof. His meaning in plainer tearmes is, that in tyme of Schisme and Heresy, or any particuler Countryes Apostasy from the Catholicke Christian fayth and religion, euery Catholicke Christian that is already in the Church, must hoouer vnder the winges of the Church, by retyring into her lap and bosome, in time of any danger. And he that is an Heretieke, and of an heretical Congregation, and consequently forth of the Church, must endeauour by all meanes possible

Matt. 24. 14.

The Consideration and consultation of the writer about his chang in religiō.

De unit. Eccles.

possible to become a Catholicke by returning againe vnto the communion of Catholicke Religion, out of which it is impossible there should be any saluation.

21. This first Consideration I enlarged yet further, extending it by a second supposition, to wit, if the Protestants Church and doctrine be Catholicke indeed (as they would beare the world in hand it is:) then it hath bene generally receaued of Christians ouer all Christendome in that sense, as it is now in opposition against the Roman Church: then the Protestants can produce visible Churches of theirs, that haue bene extant from the Apostles time downwards hitherto, that haue held the selfe same points of doctrine, the selfe same number of Sacraments, and other such differences as now Protestant Churches haue in them from the Roman: the according to that most sure prescription of *Tertullian*, they can *Edere origines Ecclesiarum suarum, euoluere ordinem Episcoporum suorum*, Declare the beginnings of their Church, they can turne ouer and bring forth an orderly succession of Bishops, running on (as he saith) from the very beginning, and continuing without any interruption to the Apostles tyme: then can they proue that their first Bishop that held these differences, was instituted and ordayned by some Apostle, or Apostolicall man, for so (saith *Tertullian*) could the Church of the *Smyrneans* proue their succession of Bishops from *S. Polycarpus*, ordayned by *S. Iohn*, and the Church of *Rome* proue from *S. Clement*, placed by *S. Peter*: In one word, then, according to another prescription of *Tertullian*, can they proue that the doctrine of their Church as now it standeth in contradiction with ours, conspireth with the doctrine of the originall, Apostolicall, & mother Churches, and that they hold that very doctrine which the Church receiued from the Apostles, the Apostles from Christ, and Christ from God; and that the same hath cõtinued by neuer interrupted succession from that time to this of theirs. These things if they shall euer be able soũdly

De præscript. cap. 32.

What is required to prooue the Protestant Church Catholick

Ibid. c. 32.

Lib. de præscript. cap. 21. 32.

ly and ſubſtantially to proue on their part: then ſhall I acknowledg, that they, and their religion are *Catholicke* indeed, and that out of their Church there is no ſaluation.

22. But if theſe things haue bene by them attempted, and could neuer yet be proued by them: nay if their affirmatiue haue bene diſproued by a negatiue in all the forenamed notes, markes, preſcriptions of the Church, and againſt Hereticks, as is already tóo apparently knowne to the whole Chriſtiã world; then let them at the laſt vpon ſo manifeſt a conuiction, ingenuouſly confeſſe, that the denomination of *Hereticke*, rather then the appellation of *Catholicke*, doth properly appertaine vnto them.

23. And albeit I cannot but vnderſtand, that the Hereticks of ancient times, and all moderne Sectaries in theſe our vnhappy dayes both in *Germany*, *France*, *Holland*, *Scotland*, and *England*, doe ambitiouſly affect this renowned name of *Catholike*, to haue it giuen vnto their hereticall Cõgregations: nay, which is more, howſoeuer they do fraudulently ſometimes cloath themſelues in theepe ſkinns, when ſurreptitiouſly they inueſt thẽſelues with this high title, & ſupreame dignity of a *Catholick*; though in points of doctrine amongſt themſelues they be neuer ſo much oppoſite the one to the other, ech condemning other for Hereticks, nay damning themſelues amongſt themſelues, and that to the pit of hell: Yet notwithſtanding let the Catholicke but purſue them, and arreſt them of ſacrilegious Church-theft, for ſtealing this tytle, they dare not ſtand to try the iſſue before the Tribunall of the Church, but preſẽtly, as guilty, they fly awaie, renounce their ſtolne tytle, and ſo it returneth to the right owner. And is it any meruaile, that, maugre their heades, they are inforced to th's reſtitution, whẽ they are at ſuch oppoſition amongſt themſelues, as is formerly noted? which very oppoſition it ſelfe, ſetting all other arguments of the Catholicke a part, doth euidently ſhew, and demonſtratiuely conuince vnto their faces, that they cannot be Catholicks indeed, becauſe

Catho-

Catholicum vbique vnum, as the foreſaid Father *Pacianus* noteth, that is Catholicke in Chriſtian Religion, which is euery where one and the ſelfe ſame. For as Chriſts ſeameleſſe coate was whole, entyre, and vndeuided (it is *S. Cyprian* his compariſon, and it is well worthie our obſeruation) euen ſo muſt the ſpouſe, and Church, of Chriſt figured by this coate, be whole, entyre, vndeuided, and one in it ſelfe, and thereupon ſaith *S. Cyprian: Poſſidere non poteſt indumentum Chriſti, qui ſcindit, et diuidit Eccleſiam Chriſti*: He can neuer poſſeſſe the coate of Chriſt who renteth and teareth the Church of Chriſt. *De vnit. Eccleſ.* *Cyprian. de vnit. Eccleſ*

24. But alas, Catholicke Communion, and Catholicke Vnion cannot be found, much leſſe verified in, and of Proteſtant religion, not only in thoſe old imagined times & ages of their ſuppoſed Primitiue Church, which they ridiculouſly, and impudently *contra ſcientiam*, *contra conſcientiam*, do challenge vnto themſelues: but neither in theſe very ages, wherin they haue peeped out of *Chymeriam*, nay out of Infernall darknes, and bene knowne to the world by the names of *Proteſtants*, *Lutherans*, *Caluiniſts*, and the like: I ſay, not in theſe times can they ſhew *Vbiq; vnum* amongſt themſelues in mayne and many articles of Chriſtian beliefe. And this I can partly ſpeake vpon my owne experience had amongſt them for many yeares, during which time I could neuer yet (god I take to witnes as righteous Iudg) find any two of thē agreeing togeather in all points of fayth, and partly I can proue yt by infinite bookes written by themſelues, wherin they fall togeather by the eares, diſcouer their owne ſhame vpon their owne skirts, *Ephraim* againſt *Manaſſes*, & *Manaſſes* againſt *Ephraim*, & both againſt *Iudah*, that is, *Lutherans* againſt *Caluiniſts*, & *Caluiniſts* againſt *Lutherans*, and yet both like *Simeon* & *Leui*, *Fratres in malo*, in the euill of Schiſme and Hereſy, they can ioyne hands and conſpire againſt *Catholicks* and Catholick verity. And this conuinced my vnderſtanding that Proteſtants could not be Catholicks, and therfore I paſſed to

the other ſyde, where I found indeed *vbiq; vnum*, euery where one, in all points of their beliefe throughout the world, togeather with that vniuerſality, antiquity, conſent, and ſucceſſion, which the foreſaid *Vincentius Lyrinenſis* that good old Monke & Profeſſor of Euangelicall Coũſailes of perfection, that liued in *S. Auguſtine* his time, ſetteth downe in the name of the whole Catholicke Church in his time, as the certãine ſignes, markes, and tokens of the true Catholick Church indeed. And this much ſhall ſuffice for this firſt Conſideration, about the wordes *Catholicke* and *Hereticke*. Let vs paſſe vnto the ſecond.

The ſecond Conſideration.

Of the dreadfull miſery, of being an Heretick.

YF the changing of *Abraham* his name from *Abram* into *Abraham* was full of myſticall conſolation, becauſe it confirmed him in the promiſe of the *Meſsias*, and for that he ſhould be the father of many nations, *Geneſ.* 17. 5. yf *Iacob* his name being turned into *Iſraell*, was fraught with comfort, and that for theſe two eſpeciall reaſons, firſt becauſe he had preuailed with God, & ſecondly becauſe he ſhould preuaile againſt men, *Geneſ.* 32. 28. O then how comfortable, and how amiable, how full of ſolace & heauenly delight ought this glorious, & through the whol Chriſtiã world renowned name of *Catholicke* to be vnto vs, ſince it confirmeth vs, nay aſſureth, and ſealeth vnto vs all Gods promiſes made vnto the Church: it is the Father of many nations, comprehending all true beleeuing Chriſtians within the lap, and boſome of the Church: it preuaileth with God, procuring his heauẽly benediction, and neuer departing without a bleſſing, and it preuaileth againſt men, diſtinguiſhing betwixt wolues and ſheepe, ſeparating all falſe-worſhippers, from the true beliuers.

26. And now as this Name of *Catholick* began to be vnto me moſt amiable, and comfortable, conteyning in it ſo many

many priuiledges and prerogatiues, and being ſo highly reputed, eſteemed and commended by all ſacred Antiquity, euen from the Apoſtles dayes downwardes vnto our times (though *Sempronianus* the *Nouatian* Hereticke obiected to the forenamed Father *Pacianus*, as the Hereticks do to vs in theſe dayes, that *ſub Apoſtolis nemo Catholicus vocabatur*, no man was called Catholicke vnder the Apoſtles: ſo on the other ſide, comparing contraries togeather, *quæ iuxta ſe inuicem poſita magis illuceſcunt*, which being oppoſit, are the clearer reuealed: I conſidered with all poſſible attention, that the Name of *Heretucke* was moſt dreadfull aboue all other names vpō the earth, as before I haue noted at large. And therefore if euer there were a *Cham* accurſed of his Father, as you ſhall read there was, *Geneſ.* 9. 25. then the *Hereticke* is this *Cham* accurſed of God the Father, and anathematized of the Church his mother. This is *Beroni* that ſonne of the mothers ſorrow, as *Rachael* pronounced of *Beniamin*, the byrth of this ſonne would be the death of his mother, he came from her wombe, but he will not abide in her boſome: agreeing with that of the Apoſtle, *Prodierunt ex nobis, ſed non erant ex nobis: nam ſi fuiſſent ex nobis, permanſiſſent nobiſcum. Sed vt manifeſtiſint, quod non ſunt omnes ex nobis.* They went forth from vs, but they were not of vs: for if they had beene of vs, they would haue remayned with vs. But hereby they are manifeſted not to be all of vs. And therefore to expreſſe, if it be poſſible, in a word, the horror of this Name, as the childrē of the prophets cryed vnto *Eliſæus* the prophet after they had taſted the potage, *Mors in olla, vir Dei, mors in olla*, death is in the pot, o man of God, death is in the pot: Euē ſo may I more iuſtlie take vp this cōplaint, & cry out vnto euery man of God, that is a true mēber of the Catholick Church, & that againſt all Hereſy, & the very name Heretick, *Mors in nomine, Mors in nomine*, there is nothing but death & deſtruction, deſolation & dānation in this very Name.

Apud Pacian. Epiſt. 1.

Gen. 35. 18.

Ioan. 1. 2. 19

27. And here we ſhalbe inforced, as it were, to ponder vpon this point ſomewhrt more at large, and to ex-

tend the bounds of this enſuing Conſideration, eſpecially forſomuch as concerning vs ſo neare, as it doth, this matter cannot be but worthie of our weightieſt ponderation: and the rather will we the more deliberately conſider of this point, for ſo much as we heare on the one ſide the terrible horrour of the ſaid Name, and on the other ſide we ſee the common, and to much vſed familiarity thereof in theſe our vnhappy tymes, later, and worſer dayes, which are ſo repleniſhed with all kynd of Sects and Sectaryes, as that each one commonly calleth the other *Hereticke*, and that with as great facility, and with as little regard, as if the accuſtomable practice of calling *Hereticke*, had taken away the true ſenſe, and reall feeling of an *Hereticke*: or as though he called him good fellow, or witty inuentor of new opinions, which amongſt the Sectaries of our age is rather reputed for a pleaſant ieſt, and ingenious cõmendation, then for that which in ſober ſadnes (ſetting all Atheiſticall ſcoffing and ieſting in matters of ſuch momẽt a part) it is, to wit, a terrible accuſation and dreadfull charge of a moſt high and Capitall crime, committed againſt God, his Church, his Sauiour, and all to the deſtruction of his owne ſoule.

28. But alas, who doth not now adayes delight, and eſteeme him ſelfe the more for his ſharpnes of wit, & ſubtile ingeny, for inuenting, finding out, deuiſing, framing new poſitions, new tranſlations, new interpretations, and that coyned & ſtamped in the ſhop of his own braine, therby of ſet purpoſe to impugne, and of deſperate malice to withſtand ſome Catholick points of ancient Churches doctrine. And if you tell him that he muſt keep him to the traditiõ of the Church, deliuer that to the ſonnes of the Church which he hath vniformly receaued frõ the Fathers of the Church, that he muſt not remoue ancient bandes in matters of beliefe for feare of a curſe, that he muſt *reddere depoſitum*, as *S. Paul* chargeth *Timothy*, and that with a vehement aſſeueration: and what is that *reddere depoſitũ?* that

1. *Tim.* 6. 20.

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is, as *Vincentius Lyrinenſis* excellently expounds it, *Quod tibi creditum eſt, non quod à te inuentum: quod accepiſti, non quod excogitaſti: rem non ingenij, ſed doctrinæ: non vſurpationis priuatæ, ſed publicæ traditionis: rem ad te perductam, non à te prolatam: in qua non author eſſe debes, ſed cuſtos: non inſtitutor, ſed ſectator: non ducens, ſed ſequens:* that which is committed vnto thee, not any thing inuented of thee: that which thou haſt receaued, not deuiſed: a matter of doctrine, not of wit: not of priuat vſurpation, but of publicke tradition: a matter brought vnto thee, not brought forth of thee: wherin thou muſt be no author, but a keeper: no maiſter, but a ſcholler: no guider, but a follower. Laſtly, tell him that he muſt content himſelfe with being a relator only, not preſuming to be an author, otherwiſe his poſition will proue innouation, priuate inuention, erroneous election, and conſequently hereſy: I ſay, tell him all this, and what more you can deuiſe, and he will laugh at you for your ſimplicity, in going about to terrify him with ſuch buggs, and in tying his ſpirit to any rule of Church-authority, ſince the wind bloweth where it liſteth &c. which he fanatically applieth vnto his ſpirit, preſuming it to be inſpired from aboue. And with that ſpirit (if you will believe him vpon his bare word) is he ſo inſpired, that he needeth no other direction, no further inſtruction. And this is all the accompt that he maketh of being a Catholicke, or a chooſing Hereticke. But reflecting vpon the other ſyde of the Roman Religion, which may truely and only be called *Catholicke*, I experimentally found another kind of reckonig made of both theſe wordes *Catholicke* and *Hereticke*, moſt highly eſteeming the one (as hath bene formerly ſpoken) and fearfully declyning the other, as the origen and ofspring of all calamity.

27. Cap. Comonit. aduerſ. hæreſes.

Vincent. in præf.

Iohn. 3. 8.

29. And firſt I found in the common doctrine of their Schoole, they aſſigning Hereſy for one of the three *ſpecies*, or members of infidelity, oppoſite to Chriſtian Religion, they hold it to be the worſt, & moſt haynous of all three,

D. Thom. 2. 2. quæſt. 10. art. 6.

in reſpect of the extreme and deſperate malice therof: to wit, that it is in a degree of euill and ſinne, worſe, and more damnable then eyther Paganiſme or Iudaiſme, not for that all hereſy denyeth more partes of Chriſtian doctrine, then do the Pagans or Iewes (for in this the Pagan ſinneth more then a Iew, and a Iew commonly more then an Hereticke:) but becauſe they do corrupt and impugne the Catholicke Chriſtian fayth, which once they receiued, and from which they are now wilfully departed, which implieth more malice then can be aſcribed to eyther Iew or Gentile, that neuer receyued the ſame: In which reſpect their ſinne and damnatiō is more grieuous, ſay Catholicke Doctors, then is eyther of the other two. Wherupon is inferred by *S. Thomas*, and it is the common opinion, that an Hereticke is in worſe ſtate then a Iew, or Gentile, for the life to come.

Hereſy is worſe thē Iudaiſme or Paganiſme.

30. Againe, for further aggrauation and exaggeration of the horror of this Name, and loud-crying ſinne therby ſignified, the Catholicke Deuines in a more particuler explication do conſtantly, and with vniforme conſent auerre, that an Hereticke diſcrediting, or not beleeuing as he ſhould, any one article of the Catholicke faith, doth looſe his whole fayth and habit therof in all the reſt. And the reaſon herof is aſſigned by the Schoole Doctors, for that the chiefe motiue or formall reaſon, why a man doth beleeue any thing in Chriſtian Religion is, becauſe it is reuealed by God, and propounded by the Church: without which Churches propounding and approuing, nothing can be ſecurely beleeued. And therefore when an Hereticke in any one article diſcrediteth, and detracteth from the authority of this Church (which is a neceſſary, and primary condition in beliefe) denying it thereby to be an infallible rule of beliefe in this one article, he denyeth the ſame in all the reſt. As for example, if a man ſhould aſke a Proteſtant, why he beleeueth the Scriptures, and *S. Matthews* Goſpell to be *S. Matthews* Goſpell? he can anſwere

Ratio formalis credendi.

swere no otherwise, but that God hath reuealed the same vnto vs by the Church, which propoundeth these books for Scripture. Here then the proposition of the Church appertaineth to the formall reason or cause of beliefe, as Deuynes doe tearme it, which if once it be denyed or discredited in any one article, as the Protestants do, when we alledge it against them for Purgatorie, Prayer for the dead, Sacrifice, inuocation of Saints, and the like: then can it not hold in the former about Scriptures, or any other article, and consequently hereticks haue no diuyne faith at all about Scripture, or any other article, but are meere Infidels in all; and consequently shalbe damned (say they) not only as chusing Heretickes beleeuing one thing and reiecting the other, but as vnbelieuing Infidells deuoid of all faith. Which seemed to me to be a very terrible commination and fearfull distriction: and yet did I see it substantially grounded, and so orderly deduced, as that I must ingeniously confesse, it so conuinced my vnderstanding, and informed my iudgment, that I could not do otherwise then giue my full consent vnto it. Nor did I possibly see how the same might be any way denied, or probably with any colour of reason impugned. And was there not cause now that I should looke about me, examine the groundes wherupon I stood, seriously debate with my selfe of my late resolution, and change made in religion, weighing & pondering all things with mature deliberation, and serious meditation?

An heretick hath no diuine faith at all and why.

31. Wherfore retyring my selfe to the sacred Scriptures, and blessed Fathers (which according to *Vincentius* direction, I had euer resolued vpon, for the infallible rule, and Canon of my faith,) to see what they said in this matter, since that other foūdation thē this can no man lay: I found the same seuerity in their assertions and iudgments, which argued that the Schoole Doctors had originally drawne the matters of their doctrine frō the most pure fountaine.

32. And first I found that the said Heretickes and hers-

ſies were foretould and propheſied of by Chriſt and his Apoſtles in the Scriptures of God, as namely that they ſhould enter into the Church immediatly after Chriſts time, and his Apoſtles, and ſo, that they ſhould continue from time to time, as *Matth.* 24. 5. *Ioan.* 5. 44. 1. *Cor.* 11. 19. 1. *Tim.* 4. 1. 2. 3. 2. *Tim* 2. 17. 18. 2. *Pet.* 1. 2. 1. *Ioan.* 2. 18. 19. and elſe-where throughout the whole-volume of Gods booke: All which as large Commentaries diſcouer vnto vs the nature, and condition of Hereſies and Heretickes. But I will confine my ſelfe within ſhorter & ſtraiter bounds, and at this time I will eſpecially ponder vpon theſe three enſuing places, namely *Matth.* 7. 15. 16. 3. *Tit.* 10. and 11. the Epiſtle of *S. Iude* almoſt throughout the whole Epiſtle.

33. And firſt he that ſpake as neuer man ſpake, the Wiſdome of the Father, and the ſoules beſt Phiſition that euer was, giueth vs both a ſerious admonition, and a perſpicuous deſcription of Heretickes: *Attendite à falſis Prophetis &c.* Beware of falſe Prophets which come vnto you in ſheeps clothing, but inwardly they are rauening wolues, you ſhall know them by their fruites. *Beware*, there is the admonition, *of falſe Prophets*, there is the deception and circumuentiō, *which come vnto you in sheeps clothing*, there is their fraudulēt hypocriſy, *but inwardly they are rauening wolues*, there is their violent cruelty, *you shall know them by their fruites*, there is a manifeſt diſcouery of their impiety. Againe, *Beware*, that is, take heed, looke about you, there is imminent perill, and hazard of your ſoules hangeth ouer your heades, *of falſe Prophets*, falſe deceauers, falſe Apoſtles, Antichriſts, Heretickes, *which come vnto you in sheeps clothing*, pretending outwardly to be Angells of light, *but inwardly they are rauening wolues*, meſſengers of Sathan and ſpirits of darkeneſſe, *you shall know them by their fruites*, if not by their wordes, yet by their workes, if not by their ſayings, yet by their meanings. Laſtly, *beware*, neuer was there any more need of circumſpection of falſe Prophets, I poynt you to the poiſon

Matth. 7. 15. 16.

The deſcription of Heretickes by Chriſt our Sauiour.

ſon that cõmeth from the perſons which come vnto you *in sheepes cloathing*, hauing nothing in their mouthes but *Euangelium Chriſti*, *Euangelium Chriſti*, the pure Ghoſpell of Chriſt, the pure Ghoſpell of Chriſt: *but inwardly they are rauening wolues*, corrupters of his Ghoſpell, and ſoule-quellers, deuouring the innocent ſheep of Chriſt: *you ſhall know them by their fruites*, for the liberty of their Ghoſpell ſhall argue to their faces the impiety & impurity of their harts.

34. The text of Scripture is excellently expounded both by *Tertullian* and *Vincentius Lyrinenſis*: And firſt what is this *sheepes clothing*, ſayth *Tertull.* but the extrinſecall name of a Chriſtan? and what be theſe *rauening wolues*, but deceiptfull gloſſes and ſpirits inwardly lurking, and infeſting the flock of Chriſt? who are theſe falſe prophets, but falſe preachers? who are theſe falſe Apoſtles, but adulterous Euangelizators? who are theſe Antichriſts now, and allwaies, but rebels againſt Chriſt, hurting and perſecuting the Church with the ſecret impiety of their hereſy aſmuch as Antichriſt ſhall then doe, with his open cruelty and tyranny. So he. *De præſcript. c. 4. aduerſ. hæreſ. c. 36.*

35. Secondly *Vincentius* goeth further, and though he liued twelue hundred yeares agoe, yet ſpeaketh he ſo particulerly to this point of vnmasking hereſy, and hereticks, as if he had liued in the very dayes of *Luthers*, *Caluins*, and the Proteſtants Apoſtaſie, which inforceth me vpon an often and ſerious meditation to conclude, that his ſpirit was inſpired, and his pen guided by the immediate hand, and finger of God. Let vs heare him then ſpeake and interpret. VVhat is this *sheepes clothing (ſaith he)* but the oracles of the prophets, and Apoſtles? who be theſe *rauening wolues*, but the cruell, virulent, & violent interpretations of Heretickes, who alwaies infeſt the fouldes of the Church, and teare in peeces the flock of Chriſt, by all meanes that poſſibly they can? But that they may deceiptfully ſteale vpõ the vnwary ſheep, they put of their woluiſh ſhape, continuing in their woluiſh cruelty, and they wrap and couer themſelues,

A notable interpretation of Vincentius Lyrinenſis of the place aboue cyted.

with ſentences of holy Scriptures, as it were with certaine fleeces, that when any man ſhall perceiue the ſoftenes of their woll, he may not feare the ſharpenes of their teeth. But what ſaith our Sauiour? *You ſhall know them by their fruits*, that is, when they beginne not only to bring, but alſo to expound the places of Scripture: nor yet to brag of thē only, but further to interprete them: then their bitternes, then their ſharpenes, then their madnes is perceyued: then
« their new poiſon ſhalbe vented forth: then their prophane
« nouelt yes ſhalbe detected: then ſhalt thou ſee the hedge &
« fence to be cut, and broken downe: then ſhalt thou ſee the
« ancient meares, and boundes of the Fathers to be tranſla-
« ted, and remoued: then Catholicke faith ſhalbe violated:
« then Eccleſiaſticall doctrine anihilated, and deſtroyed.
« Hitherto my Authour.

36. And can any thing be ſpoken more effectually? Or is it poſſible that men, or Angels can interprete this place more truly? Are not all Heretickes here vnmasked? Are not the Proteſtāts palpably diſcouered, couering their hereticall faces with the viſard of Scriptures, when otherwiſe they durſt not appeare in their woluiſh and theeuiſh ſhapes? If this be not ſo, or that I wrong thē in ought, nay if they be not guilty in their owne conſciences of much more, then I can charge them withall, let the iuſt doome of heauen reuenge it vpon my ſoule, and let me neuer ſee the face of God, *haud ignota loquor*, what I ſpeake, I ſpeake vpon long practice, and experience which I haue had amongſt them. And if this be ſo, then are they of the number of thoſe falſe Prophets, concerning whome our Sauiour giueth vs an admonition here, *Beware of falſe Prophets which come to you in sheepes clothing, but inwardly they are rauening wolues: you ſhall know them by their fruites &c.* Why, but the Proteſtāts will plead in generall, that they haue Scriptures to confirme euery aſſertion of their Religion. To this I anſwere in generall, that the Diuell and all Heretickes had their Scriptures as well as they, as many, and

Scripturian Proteſtants.

more

more then they: but the truth is, *sheeps clothing* belongeth not to wolues, nor Scriptures to them, their poſſeſſion of thē is meer intruſion into thē, & therfore according to that excellent preſcription of *Tertullian*, firſt they ſhould prooue their right of poſſeſſion of them, before they ſo bouldly aduentured vpon the interpretation of them: which ſince they could neuer yet do, it is apparent and out of queſtiō, that they haue no more right vnto the Scriptures, then the Diuell himſelfe, and all former Heretickes haue had vnto them.

37. Yf beſides the Scripture they plead the ſpirit, for this is their other ground, and theſe two be all the grouds that euer I could perceiue they had for their Proteſtanticall Religion: I anſwere, this ſpirit is a ſpirit of priuate interpretation, their owne proper inuention, and election: it is not the ſpirit of the Church, it is not the ſpirit of the holy Ghoſt, that breathed theſe Scriptures, and therefore it is the ſpirit of the Diuell, & the ſpirit of all their Grandprogenitors ancient Hereticks. And now to cut of with one blow the heades of all pryuate ſpirits, let *S. Bernard* himſelfe ſpeake for me, and ſtrike for me: *Nonnulli adeſſe putant ſpiritū, cùm non adeſt, ſumq́; ſenſum pro ſenſu ſpiritus ſequuntur, deuiantes:* Many thinke they haue the ſpirit, when they haue it not, and fall into error, following their owne ſenſe, for the ſenſe of the holy Ghoſt. Dare any man hereafter vaunt of his priuate ſpirit? All this, and much more is implyed in the heauenly admonitiō of our Sauiour, *Beware of falſe prophets*, and which was my firſt place of Scripture againſt Hereticks. I come to the ſecond, which followeth thus.

The excuſes of Proteſtants refuted.

Bern. ſer. 17. ſuper Cant.

38. The Apoſtle *S. Paul*, that trumper of the Apoſtles, Preacher of the world, and diſcloſer of heauenly myſteries, thundereth out a terrible commination againſt an Hereticke, wherby he inſinuateth to leaue a premonition to all ſucceeding poſterity to beware of hereſy. And albeit I haue touched the place ſomwhat in the for-

mer Conſideration, in diſcloſing the nature of hereſy: yet here I muſt returne to the ſame agayne, for better laying forth the miſerable effectes therof, and the care the ſaid Apoſtle had to haue it eſchued. *Auoid* (ſaith he) *an hereticall man, after the firſt or ſecond reprehenſion, knowing that he that is ſuch a one, is peruerted, and ſinneth as damned by his owne iudgment.* Vpon which place *S. Hierome* writeth thus: *Hæretici ſententiam in ſeipſos ferunt, ſuo arbitrio ab Eccleſia recedentes: qua receſſio propria conſcientia videtur eſſe damnatio.* Hereticks giue ſentence vpon themſelues, and are damned by their owne iudgment, for that they depart from the Church, euen out of their owne ſelfe will: and this departure ſeemeth to be the damnation of their owne conſcience, expreſſely mentioned by *S. Paul*. So *S. Hierome*. And can there be any thing more terrible, or dreadfull then this? Againe, Auoyd an Hereticke *propter periculum, propter conſortium, propter pœnam*, ſo *S. Thomas* vpon this place. Firſt auoyd them „ in regard of the perill of infection, *ſermo enim illorum ſerpit* „ *vt Cancer*. Secondly auoid them in regard of their fellow- „ ſhip and communion; that you be not wrapped and intã- „ gled in their ſinne, whileſt you ſeeme by your familiarity „ with them to conſent vnto the ſame. Laſtly auoyd them „ *propter pœnam*, euen for feare of the puniſhment of condem- „ nation, which hangeth ouer their heades: and yet *monea-* „ *tur*, let him be admoniſhed, to ſee whether he will amend. „ If he amend not after once or twice admonition, auoyd „ him: *ſi curari poterit, non eſt vitandus: ſi non, dimittendus eſt.*: If „ he can be healed of his hereſy, he is not to be auoided: „ If he cannot be cured, he is to be ſhunned. Hitherto *S. Thomas*.

*Tit.*3.10.11 S. Pauls iudgment of an Hereticke.

2.*Tim.*2. 17.

39. My third place is out of *S. Iude*, conteyning a very dreadfull deſcription of Hereticks, yea ſo terrible, that the very conſideration thereof were able to make a man to tremble, leſt he ſhould be any way intangled, and infected with this fearfull ſinne of hereſie, either in being an Hereticke himſelfe obſtinate and malicious, or in believing

leeuing them, as being ſeduced by them. For after the Apoſtle had premiſed the ſalutation, together with the motiue of his Epiſtle, which was to beſeech them, *Super certare ſemel tradita Sanctis fidei*, to ſtand faſt, and fight for the faith once deliuered vnto the Saints (which were the firſt Chriſtians) preſently he giueth a moſt ſerious warning to all ſorts of Chriſtians, of the approach, and intruſion of Heretickes: *Subintroierunt enim quidam homines &c.* There haue crept in certaine men (*ſaith he*) *preſcribed, or prepared from the beginning vnto this terrible iudgment, wicked men, who haue turned the Grace of God into wantonnes &c.* And then he thundreth out a terrible commination againſt them, ſaying: *VVoe be vnto them, that haue gone in the way of* Cain, *and haue for reward powred out themſelues with the errour of* Balaam, *and haue periſhed in the contradiction of* Chore. So he. And that this contradiction of *Chore* againſt *Moyſes* & *Aaron* (for which he, & his conſpirators were by Gods iuſt wrath ſwallowed vp quicke into hell, the earth opening her mouth & deuouring thē) repreſented the contradictiō of all Hereticks againſt the Catholicke Church and Gouernours thereof, no man that hath any inſight into Deuinity can deny: and therefore our Apoſtle *S. Iude* (who alludeth and compareth betwixt them) denounceth Gods vengeance yet further againſt them: *Quibus procella tenebrarum ſeruata eſt in æternum*: for whom a tempeſt of darkenes (or of torments in darknes) is reſerued for all eternity. And this being ſo, will any one call another hereticke in ieſt? Or is there any crime ſo dreadfull as this?

Ep. Iudæ.

S. Iudes ſentence of Hereticks.

40. But if we paſſe from the Apoſtles and Scriptures themſelues vnto the ſucceding Primitiue Church, and withall hould their iudgment, ſenſe, and feeling concerning Hereſy; wee ſhall find, that all of thē, without exception of any one, had this very ſpirit of deteſting, anathematizing, flying, and auoiding Heretickes aboue all other ſinners, and malefactors vpon earth: yea whereas towards others neuer ſo great, greiuous, and heynous of-

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ſendours, wee are exhorted, willed, and inioyned to be benigne, ſweet, meeke, compaſſionate, and the like: the cleane contrary is counſayled vnto vs againſt Heretickes, to witt, not to ſalute them, not to eat or drinke with them, not to receiue them into our houſes, not to conuerſe with them, but to fly them, abhorre them, deteſt and auoid them, as peſts and plagues, and poyſoned ſerpents, infecting vs with the inuenomed poyſon of hell, as damned ſoules, allready vpon earth damned, by the guilt of their owne conſcience, and by the irreuokable ſentence of diuine Iuſtice, as before we haue ſignified. And that which is moſt worthy our obſeruation, ſuch ſeruantes of God as were otherwiſe moſt compaſſionate, nay whoſe bowels burned with compaſſion within them, towards the greateſt and grieuous ſinners (as for example we read in that notable ſtory of *S. Iohn* the Euangeliſt, who ranne vp and downe the mountaines againe and againe after the firſt relapſe to gaine a yong man that was a theefe, as *S. Hierome* and other Church ſtoryes witnes:) yet theſe ſelfe ſame men were ſo ſeuere againſt the enemies of Gods truth, that they neuer could ſo much as indure the very ſight and conuerſation of an Hereticke. And ſo we haue not only *S. Iohn* counſailing vs not to ſalute, or conuerſe with an Hereticke, but alſo the ſaid Apoſtle practizing the ſame, euen in his owne perſon, in his heroicall factes, whenſoeuer any iuſt occaſion was offered. For *S. Ireneus* (who liued in the next age after him and recounted it vpon the relation of *S. Policarpe* that liued with *S. Iohn*, and happily might be preſent whē the thing was donne) recordeth that *S. Iohn* being in the Citty of Epheſus, at a common bath, whither many did reſort, and vnderſtanding that an Hereticke of his time named *Cerinthus* was within the bath, he inſtantly departed againe, would not enter into the bath with him, who had departed out of the Church from him, could not be perſwaded to ſtay any while there, affirming that he doubted leſt the

The deteſtation of hereticks and hereſies by ancient Fathers.

2. *Iohn* 1. 10. 11.

De Scriptor. Eccleſ. in Ioan.

Lib. 3. aduerſ. hæreſ. cap. 3.

the very foundations of thoſe bathes would fall downe, wher ſuch an enemy of God was preſet, who had, as much as in him lay, ruinated the very foundation of Chriſtian Religion, denying the Diuinity of the Sonne of God. A notable example of this great Apoſtle left to all poſterity, giuing them a ſufficient caueat, euen by his owne perſon and example for auoyding of Hereſy and hereticall company.

41. And the ſame *Irenæus* in the very ſame place before cyted, regiſtreth this ſtorie of *S. Policarpe* himſelfe, to wit how he reiected and defied an Hereticke named *Marcion*, that met with him, and ſpake vnto him, calling the ſaid *Marcion*, *Primogenitum Diaboli*, the firſt begotte of the Diuell: and then the Authour endeth his narratiō with this moſt graue, and memorable Concluſion, ſaying: *So great feare had the Apoſtles, and Diſciples, not to communicate in any one word, with any of thoſe, that haue adulterated, and corrupted the truth, euen as* S. Paul *ſaith: Auoid an hereticall mā after one reprehenſion, knowing that ſuch a fellow is peruerted, & damned of himſelfe.* So *S. Irenæus*. *Irenæus ibidem.*

42. And truly this one point miniſtred vnto me ſtore of matter, and exceedingly enlarged my meditation, to conſider on the one part, how carefull, and not only carefull, but fearefull theſe ancient Fathers, and Apoſtles were (as *Irenæus* teſtifieth) to admit any conuerſation, or to enter into communication with Hereticks, flying them as mōſters, ſerpents, and Diuels vpon earth, & ſtarting, affrighted as it were, with the bare name of Hereſy, and Heretick: and on the other ſide, that now in our dayes the name, and thing it ſelfe is growne to be ſo common and familiar, as that we ſeeme to haue no ſenſe, or feeling therof: ſo ſenſeleſſe and benummed are we in our ſpirituall vnderſtanding. But this proceeds from a ſupine negligence and careleſſe inconſideration; for ſuch as ſeriouſly ponder, and earneſtly debate the matter more deeply, doe apprehend farre otherwiſe thereof, eſpecially ſuch as are addicted to the reading of ancient Fathers, the ſureſt refuge

and pillars for a reſolued ſoule to rely vpon for true direction in religion, in theſe miſerable dayes of Schiſme, Hereſy, and Apoſtaſy: *Nulla* (ſaith the old holy martyr *S. Cyprian*) *cum talibus commercia copulentur, nulla &c.* And let noe trafficke, or conuerſation be ioyned with ſuch men, noe banquets be made, no ſpeach had, but let vs be aſeparate from them, as they are ſeparated fugitiues frō the Church.

Cyprian l. 3. ep. 1.

43. And after this Father againe, that *Atlas* of his age, and great Saint, *S. Athanaſius*, writing the life of *S. Antony* the Monke, doth ſet downe the opinion, and feeling of them both in this point. *S. Antony* (ſaith he) *did ſo deteſt Hereticks, as that he tould all men, that they muſt not ſo much as come neare them, alleaging the authority of* S. Paul *for the ſame, who often, and ſeriouſly talking of Hereticks, doth inculcate theſe wordes:* Et hos deuita, *and theſe you muſt auoid.* And yet my Author goeth further in this relation of *S. Antony*, adding this, that when the ſaid holy Man was at the point of death, ready to breath out his ſoule into the hādes of his Creator, whome he had with all fidelity and ſeuerity ſo faithfully ſerued, practiſing ouer and aboue the precepts of the law, Chriſts high counſailes of perfection, he exhorted the ſtanders by, eſpecially and aboue all other things, to beware of Hereticks, and Schiſmaticks, and to auoyd their poyſon. *Meumq́*, ſaith he, *circa eos odium ſectamini. Scitis ipſi, quod nullus mihi, ne pacificus quidem ſermo, cum eis vnquam fuerit.* And do you imitate my hatred towardes them. For your ſelues can beare me witnes, that I had neuer ſo much as any peaceable ſpeach with them. This was *S. Antony* his reſolution in this point, and this was his laſt charge that this dying Saynt left vnto his lyuing friends.

Athanaſ. in vita Antonij.

The ſeuerity of S. Cypriā S. Athanaſ. & S. Antony in auoyding Hereticks.

44. And of the ſame ſpirit, and iudgement were all other Saints, and holy Fathers enſuing, that euer liued, and dyed in the vnion, and communion of the Catholicke Church, and namely *S. Leo* the Great, firſt of that name, a moſt compaſſionate man otherwayes, as by his charitable workes of piety well appeared: yet in this point

of

of Hereſie he was ſo inflamed with the zeale of God his true Religion, ſo rigorous and ſeuere againſt the enemies of God his truth, that he burſt forth into this vehement exclamation againſt them: *Viperea Hæreticorum vitate colloquia, nihil vobis commune ſit cum eis, qui Catholicæ aduerſantes fidei ſolo nomine ſunt Chriſtiani*. Do you auoid the viperous and ſerpentine ſpeaches, and conferences of Heretickes, & haue you nothing at all to do with them, that being aduerſaries vnto Catholicke faith, are only Chriſtians in name. So *S. Leo*. And in this point, that Hereticks be not Chriſtians, but only in name and appellation, he hath cõmonly all the ancient Fathers concurring with him, with vniforme conſent, as namely *S. Irenæus*, *S. Cyprian* and *Tertullian* before mentioned, which Fathers do euidẽtly proue that Heretickes are worſe then Heathens, Pagans, or Infidells. This argument is handled in like manner by *S. Chryſoſtome*, and that largely in his 50. Homily *ad populum Antiochenum*, and by *S. Auguſtine* in his 21. Booke *de Ciuitate Dei cap.* 25. & by many other Fathers after them: the reaſon wherof is ſet downe by *S. Thomas* in the beginning of this ſecond Conſideration.

Leo ſer. 18. *de paſſione Chriſti cap.* 4.

That Heretickes are no Chriſtiãs.

Lib. 2. *aduerſ. Hæreſes cap.* 9.

45. Vpon theſe groundes then, reaſons, cauſes, and contemplations the whole ſtreame, and ranke of Ancient Fathers do with full conſent concurre in this one point, & do inculcate the ſame often in their writinges, to wit, that it is impoſſible for an Heretick excluded from the Catholicke Church to be ſaued, or to auoid euerlaſting damnation, and perdition of body and ſoule, though he ſhould liue morally neuer ſo well, giue neuer ſo great almes, do neuer ſo many good workes, ſuffer neuer ſo much by the loſſe of his goodes, country, liberty, or life it ſelfe. VVhich point is oftentimes inculcated, reiterated, and repeated by that renowned Martyr *S. Cyprian* in that worthie Tract of his *de Vnitate Eccleſiæ*: as, *Nunquam perueniet ad præmia Chriſti, qui ſcindit, aut diuidit Eccleſiam Chriſti*: he ſhall neuer participate of heauenly felicity, that makes a rent, and breach in

That Heretickes by no good workes can be ſaued.

the Church of Chriſt, by the cryme of hereſy. Againe the ſame Authour, in another place, to argue his aſſured confidence of this point, addeth, and denounceth further: *Macula iſta nec ſanguine abluitur*, this blot of hereſy, or ſeparating himſelfe from the Church of Chriſt, cannot be waſhed away with bloud; *inexpiabilis culpa, nec paſſione purgatur*: It is a fault ſo inexpiable, that it cannot be purged by death it ſelfe. Nay he goeth yet further and ſayth: *Non erit fidei corona, ſed perfidiæ pœna*: Such ſufferings or death it ſelfe, ſhall not be vnto the any crowne or reward of their faith and right beleeuing, but a puniſhment of their perfidiouſnes, and falſe dealing.

De vnitate Eccleſiæ.

Ibidem.

46. Conforme to *S. Cyprian* is *S. Chryſoſtome*, who in his 11. Homily vpon the Epiſtle to the *Epheſians* repeateth and iuſtifieth the former words, vſed by *S. Cyprian*, which may well be called his laſt doome that he paſſed vpon Heretickes. And the ſame is cõfirmed by *S. Pacianus* before mentioned in his ſecond Epiſtle to *Sempronianus* a *Nouatian* Hereticke. And after theſe *S. Auguſtine* himſelfe (whoſe places I haue noted in the margent) doth ſo fully, clearly, and with ſuch effectuall wordes treat, and auerre the ſame, as that it were labour loſt & time miſſpent to add any more in confirmation therof.

Aug. l. 1. de ſer. Dom. in monte c. 4. et ep. 24. ad Don. at. presb. & l. 4. de bapt. contra Donat. c. 17. et tract. 6. in Euãg. Ioan et l. de patientia c. 16. et l. 2. cont. Petil. c. 98. et l. 1. cont. Gaudẽt. c. 33. et alibi.

47. And now that I may come to the vpſhot of all, which is the ſumme and ſubſtance of what hath hitherto beneſpoken in this Conſideration; my principall concluſion therof is this, to wit, that the greateſt miſery and calamity that may poſſibly be imagined in this life, to light vpon any, and the greateſt dereliction, I meane departure of Gods ſauing grace, or puniſhmẽt, that Almighty God for his ſinnes can poſſibly lay vpon a Chriſtian man, is to leaue him ſo farre vnto himſelfe, and to his owne choice and election, as to ſuffer him to become an Hereticke, or to admit any participation or communication with Heretickes. And ſurely if God euer puniſhed ſinne with ſinn, as you ſhall read he did, *Rom.* 1. 24. which is that fearfull

falling

falling into the hands of God: then ſurely is ſinne puniſhed with ſinne in this fearfull ſinne of Hereſy. Which premiſes being granted, as they cannot be denied, had not his Matie of England then great reaſon (trow you:) to endeauour ſo diligently and prudently as he doth, to cleare himſelfe of that foule imputation, & to put of that abhominable and damnable Name of an Hereticke? And haue not his Catholick ſubiects of Englād the greateſt motiue & reaſon that poſſibly may be, to ſtand & ſuffer ſo conſtantly, as they do, for auoyding of all participation with Heretickes, or with that Religion which in their opinion grounded vpon the Churches reſolution, is flat hereſy? Which being ſeriouſly conſidered of his ſaid Matie, and deeply and duely weighed (as the weighty importance of the matter craueth at his handes) in his vnderſtanding hart: It may firſt be hoped (for which hope ſake we lift vp handes and hartes, prayers and teares, ſighes & grones vnto the Higheſt) that he will himſelfe out of his Chriſtian piety, ſeparate from his Royall Perſon all liking of Hereſies, as farre as the ſame is ſeparated from God and from his Church. And ſecondly, it may be preſumed (for why ſhould we euer deſpayre, our cauſe being ſo iuſt) that out of his Royall Clemency, and Princely Equity, eſpecially vpon a conſcionable view of our Innocency, that he will deliuer vs from the great rigour of perſecutiō, which we ſuffer for that cauſe. And this we verily hope his Maieſty will the rather doe, for that we follow but the *dictamen* of our owne Conſciences, guided by infallible grounds, which heere are partly opened, and will appeare more fully in the ſequel of this diſcourſe.

Hereſy the greateſt ſinn of all other.

The third Conſideration.

How a mã may diſcerne betweene Catholick religion & Hereſy.

IF then the iſſue, and vpſhot of all that is premiſed in the two precedent Conſiderations (to reaſſume and recapitulate the ſumme of both in a word) be in effect but this, that the riches, & honour of being a Catholick on the one ſide (to vſe the words of S. *Auguſtine*) be ſo ineſtimable: and that on the other ſide the diſreputation, miſery, imminent danger, and moſt certayne damnation in being an Hereticke to be ſo intollerable, and inſupportable on the other: it is more then probable, yea infallible, as moſt conſonãt vnto the all-ſauing mercy, and iuſt dooming equity of Almighty God, the moſt righteous Iudge of all the world, that he hath deſigned, yea as one of the laſt legacyes of his Teſtament bequeathed vnto vs, ſome eminent, and euident way, that by better direction, and moſt certaine preſcription of the ſame, we may come to know, and diſcerne what is truly Catholicke religion, and what hereticall innouation. And allbeit this may in part be vnderſtood by that which already hath byn treated: yet ſhall it be made more perſpicuous, by that which is to be handled in the enſuing Conſideration.

Aug. de verb. Apoſt. ſerm. 1.

49. For firſt ſince the knowledge of theſe thinges (as being of the greateſt weight in the world) doth ſo highly import our ſoules-weale, or woe euerlaſting; it followeth conſequently, that Chriſt our Sauiour had not ſufficiently prouided for our ſafty in that behalfe (which can be no leſſe then open blaſphemy againſt Heauens Maieſty, accuſing the Wiſdome of the Father of imprudency, as *Caluin* blaſphemouſly doth of ignorance) if he had not left, and cõmended vnto vs ſome certaine, known, and infallible way, as a ſure thred to direct our iudgments aright to the knowledg of theſe things. For if no man can arriue to the deſigned port, the hauen of heauen, and there be ſa-

In Commẽtar. in 24. Matt. v. 36.

ued

ued, but he that is really a Catholicke: nor any escape the soules ship-wrack vpon the seas of this world, and vndoubted damnation, that is formally an Hereticke, or partaker of heresy (according to that of *Tertullian*: *Qui habent cõsortium prædicationis, habeant etiam necesse est consortium damnationis*, they that with hereticall preachers hold cõmunion, must of necessity participate with their damnation:) to what purpose then was it, that Christ should leaue his throne in heaue, descend frõ his Fathers bosome into the wõbe of the euer-Blessed Virgin, inuest there his glorious Deity with the weaknes & frailty of our mortality, teach, preach, expose himselfe to all the world, iniuries, miseries, extremities: and lastly why should he so plentifully out of so many seuerall places of his body, as there were seuerall wounds in the same, shed his most pretious bloud for the sinnes of the world, and redemption of mankynd, if after all this done and suffered for man, he should haue left him no certayne meanes or infallible waie, for his obteyning the fruites thereof, by discerning betweene heresy, and Catholicke religion? *De præscript. c. 34.*

50. Furthermore since heresy (as all ancient, and moderne Orthodoxe Deuines notify it) is nothing els but to choose, or make choice, that is yet more plainly, to adhere obstinately to a mans owne priuate opinion, and proper election, whensoeuer different poynts of religion are proposed vnto him: if thẽ there be not some perspicuous, & apparent rule and reason left by Christ so conuince vnto eeh mans conscience, and vnderstanding, or at least to make cleere and a sufficient conuiction, which is truth, and which is not, which is Heresy, and which is Veritie, which to be imbraced, and which is to be abandoned; I say, if this way, rule, and reason be not most clearely left in the Church whereby a man may guide himselfe, then why may not a man make his proper choice, and vse that benefit of his owne election in spirituall matters, which God hath bestowed vpon him in morall and ciuill affaires, permitting ther-

The necessity of vniuersall rule in matters of beliefe.

therein a choice to his freewill? Why may he not chooſe, or be a chooſer (which in our ſenſe and the Churches acception and appropriation of the word importeth an Hereticke) without ſo greiuous, and damnable a ſinne as Hereſy is by vs already diſcloſed to be? Why ſhould a man be damned by his owne iudgement, be left inexcuſable, for that noe plea of pretended ignorance will ſerue his turne, ſince being ſuch a chooſer, or hereticall man, as *S. Paul* calleth him, & brandeth him for, he cannot ſay *Nemo corripuit*, as *S. Chryſoſtome*, *S. Ambroſe*, *Theophilact*, & *Oecumenius* ioyntly expound the place? For if the meanes, & way of conuiction, & deciſion be not infallible, it ſhould ſeeme that a man may make his choice: but this particuler choice, and election, out of a mans owne head, and priuate iudgement (which makes a chooſer or Hereticall man) is ſeuerely prohibited, and condemned, & that by the iudgement of *S. Paul*, as you haue heard at large: & therfore it muſt follow by force and of neceſſary & inuitable conſequence, that almighty God out of the depth of his mercy, wiſdome, equity, and piety hath left vnto vs ſome euident, vniuerſall, certaine, and infallible waie for deciding of all doubts, and controuerſies in religion.

Iſa. 38. For ſo he promiſed, when *Iſay* propheſied thus, ſaying: *That at the comming of Chriſt, there ſhalbe a holy path, and way, and it ſhall be vnto you A direct way, ſo as fooles may not erre therin.* Thus he propheſied. And is there any doubt, that he performed it? Hath he promiſed, and ſhall not he make it good?

Num. 23. 19. Hath he ſpoke it, & ſhall he alter the thing that is gone out of his lippes? Atheiſme, Hereſy, and Infidelity may queſtion it, but all religion, piety, & Chriſtianity will vndoubtedly belieue the ſame.

How this generall rule may be found out. 51. Wherfore this ground being preſuppoſed and granted as a chiefe principle in Chriſtian Religion, that there is ſome ſuch way left vnto vs, whither we muſt haue recourſe in all doubtfull cauſes and controuerſies of Religion; the Queſtion then is betwixt the Proteſtantes and

thoſe

those of the Catholicke Roman Religion, where, and what this way is, how we may come to the notice of it, and in what manner it is to be followed, after it is once found out. The Protestant commonly of what Sect or faction soeuer he be, auerreth, that the written word of Canonical Scripture is this infallible way & directory-guide: and this he doth not, in my conscience, so much for any honour and reuerence that he beareth vnto the oracles of Gods sacred Writt (as he would falsely beare the world in hand he doth:) but only vpon an hereticall intent, that he may auoyd therby the iudgment of the Church. And no meruaile, for, *Qui malè agit, odit lucem*, the guilt of his Heresy fleeth the censure of the Church. Some others do add, that when the Canon of Scripture is not perspicuous, and obuious vnto euery man, then for explication of the word they may inquire of the spirit of God, which inspireth ech man, and that will instruct him, and lead him vnto all truth. But now this falsely supposed and imaginary spirit, can be no infallible rule of direction. For that S. *Iohn* hath giuen vs a Caueat touching these false spirits. *Beloued, beleeue not euery spirit, but try the spirits, whether they be of God, for many false Prophets are gone forth into the world.* And was not this the common tricke of all condemned Heretickes and heresies? Did they not all of them plead the spirit of God, against the liuely authority and speaking voice of the Church? Doth not the whole ranke of ancient Fathers that wrote against thē, thunder out that terrible comminatiō, threatning a fearfull woe and vengeance vnto all priuate, lying, and deceyuing spirits: *Va illis qui sequuntur spiritum suum*: Woe be vnto them that follow their owne spirit? Lastly haue not all ancient Heresies and Heretickes, *Arians, Nestorians, Pelagians &c.* bene vniustly condemned, and therfore must not their heresies be raked out of the ashes of Hell againe, and set fresh footing in the Church, if the rule of interpreting Scripture be ech mans his priuate spirit? It cannot be denyed, for

Ioan. 3. 20.

The way of euery mans priuate spirit.

that all of them vaunted of the ſpirit, as the Sectaries do at this day. Well then the concluſion is, that this vaunting of the ſpirit, is nothing elſe, but a horrible belying, and preſumptuous blaſpheming of the ſpirit of God, making that ſpirit of vnited verity, a ſpirit of diſtracted hereſy: And therfore this their priuate ſpirit can be no rule to direct them any longer. And ſo much of this way, in following euery man his owne ſpirit.

52. But now for the former way of following Canonicall Scriptures, for this only rule and ſure direction, though this be euer to be graunted, as moſt true, that the holy Scriptures breathed by the inſtinct of the ſpirit be diuine, and of infallible truth and direction, when they are by the Church both knowne to be Scriptures, and rightly interpreted by the aſſiſtãce of the ſpirit in the Churches voice & ſenſe: yet forasmuch as the Scriptures ſublimity fitteth not with euery meane, & ordinary capacity (for the moſt part of people are vnlearned, and cannot read, or vnderſtand not what they read, much leſſe thoſe learned tongues wherein the Scriptures were originally written:) It followeth euidently that the Scriptures alone, can be no ſure, vniuerſall, & infallible way for the diſcerning of Catholicke Religion, and diſcouering of hereſy. Or at leaſt wiſe this rule is not generall to all, as it ought to be: for as much, as all muſt haue ſufficient meanes left for their ſaluation.

Whether only Scripture be the infallible way.

53. But here me thinketh I here the Proteſtãt obiect, that howſoeuer the Scripture is no waie for the ignorãt & vnlearned: yet is it the only rule, and Canon of faith vnto the ſkilfull and learned: and that whereas the Canon of the Scripture is perfect, and is of it ſelfe alone ſufficient inough for all points, what needeth the authority of Eccleſiaſticall interpretation to be added vnto this Canon? To this I anſwere, and firſt this waie we now ſpeake of, muſt be a way for all, *ſemita, via, & via ſancta*: a path, a way, & holy way; yea ſuch a way if we belieue Almighty God, ſpe-

ſpeaking by the mouth of *Iſay*: *Stulti non errent per eam*, the moſt ignorant and vnlearned cannot miſtake it. For that Chriſt the way of all hath left this way vnto all, & that after his Incarnation & Paſſion, for to that time the prophet *Iſay* alludeth: & therfore the Scripture excluding the ignorant for want of tongues and other learning, & the greateſt part of it being writen before the ſaid Chriſts Incarnation and Paſſion, cānot be this waie. Secondly I anſwer, that as the Scripture alone cānot be the waie vnto the vnlearned, no more can it be the rule vnto the learned; for that not only fooles, but ſuch as thought themſelues both learned and wiſe, haue erred by that waie of Scripture alone, and their priuate ſpirit to help them: and hereof we haue as many liuely teſtimonyes and examples, as there haue byn learned Hereticks in the Church, who thinking thēſelues wiſe and learned, and yet pretending Scriptures, haue runne awry, ſo dangerous a way is this way of the Scriptures, without the guide of the Church to walke in. Thirdly and laſtly, touching the ſufficiency of holy Canon without any addition of Eccleſiaſticall Interpretatiō, I anſwere, this obiection (which is the mayne poſition and foundatiō for all the Proteſtants Hereſies at this day) is as ancient as twelue hundred yeares ago, and it is propoſed by *Vincentius Lyrinenſis* in the perſon of the Hereticks of his time, and anſwered thus: To ſacred Canō (ſaith he) the Eccleſiaſticall Interpretatiō muſt be added, becauſe in regard of the Scriptures ſublimity all men expound it not in one & the ſelfe ſame ſenſe, but this man & that man do diuerſly interpret the ſelfe ſame places of Scripture, that in a manner how many men there be, ſo many ſenſes may be wreſted from it. For *Nouatian* expounds Scripture one way, *Photinus*, *Sabellius*, *Donatus*, *Arius*, another way &c. And therfore in regard of the manifold turnings and windings of ſeuerall errour and hereſy, it is very needfull, that the line of Propheticall and Apoſtolicall Interpretation be directed, according to the rule of Eccleſiaſticall and Ca-

Iſa. 35. 8.

cont. haer. cap. 2.

tholicke interpretation. Hitherto *Vincentius Lyrinensis*.

54. And what (I pray you) are all our materiall contentions with the Sectaries, and their owne capitall dissentions amongst themselues, falling by the eares, and damning ech other to the pit of hell (let them pretend neuer so great brother-hood to cozen the world) but about the Scriptures, and the true sense therof? to wit, which are to be receyued into Canon, and how they are to be interpreted, according to the intent, and purpose of the holy Ghost, wherein all Heretickes haue vpon their own wilfull electiō run out of the way, as all the ancient Fathers do continually charg them. *Scripturis pugnātes* (as they cōplaine) *contra Scripturas*: They abuse Gods word against himselfe: And, *Scripturis bonis non bene vtentes*: the Scriptures are with them as a sword in a madde mans hand, they turne it against themselues, making that vnto them a sauour of death, vnto death, which is giuen them by God to become a sauour of life, vnto life, as S. *Paul* professed himselfe and all true Pastours of the Church to be. For doe not Hereticks receaue some Scriptures, & reiect others? And those that they do receaue, do they not turne them and wind them, add to them, & detract from them of purpose to peruert them for their purpose? Do they not expound them according to their owne fancy & brayne? This was *Tertullian* his complaint against the Hereticks of his time aboue fourteene hundred yeares agoe. And yet more fully to our point in hand, the same Father sheweth that it is but lost labour and vexation of mind, to enter into conflict with an Hereticke by Scripture, saying: *Congressio Scripturarum cum Hæreticis nihil proficiat, nisi planè, vt aut stomachi quis ineat euersionem, aut cerebri*. The cōflict about Scriptures with an Hereticke, serues to no other purpose, vnlesse it be to ouerturne a mans stomake or his braynes. Agayne, to the same purpose he dēmandeth. *Quid promouebis exercitatissimè Scripturarum, cùm si quid defenderis, negetur, si quid negaueris, defendetur; & tu quidem nihil perdis, nisi vocem in conten-*

August. tract. 18. in Ioā. & lib. 7. in Gen. ad lit. cap. 9.

2. Cor. 2. 16

De præscript. cap. 17.

Ibidem.

Ibidem.

contentione, nihil conſequeris, niſi bilem de blaſphematione. What ſhalt thou gaine, albeit thou be moſt ready and expert in the Scripture, for ſo much as if thou defend any thing, it will be denied, and if thou deny any thing, it will be affirmed: and thou truly for thy part leeſeſt nothing, but ſpendeſt thy voice in contentiō, and ſhalt gayne nothing, but choller by his blaſpheming. And then afterwards he flatly concludeth againe againſt them. Wherfore (ſaith he) there is no appealing to the Scriptures, neyther is the combat to be placed in thē, wherin there is eyther no victory at all, or very vncertain, or at leaſtwiſe not any certaine can be hoped for. *Ergo non ad Scripturas prouocandum eſt, nec in his conſtituendum certamen, in quibus aut nulla, aut incerta, aut parùm certa eſt victoria.* So he.

Labor loſt to deale with Heretickes by only Scripture.

Cap. 19.

55. This was *Tertullian* his iudgment touching Scriptures, cited by the Heretickes in his time. And doth not this preſcription ſerue againſt the Sectaries of our dayes? Well then I may conclude with *Tertullian* his ſenſe, that this way of remitting ech man and woman to only Scriptures for certificatiō of their faith, and that promiſcuouſly without an interpreter, can be no certaine or poſſible way, euident rule, or Canon of faith. Now if the Hereticke being thus preſſed & followed vpon, that his groūd of Scripture alone be inforced, for auoiding of all inconueniences and abſurdities, to adioyne and admit an Interpreter; then the queſtion plainly is, who this interpreter ſhall be, and of what faction in Religion; for of what Sect ſoeuer he be, to that ſide will he wreſt, and draw the interpretation of Scripture: *Et tunc* (ſaith Tertullian) *tantùm veritati obſtrepit adulter ſenſus, quantùm eſt corruptor ſtylus.* And then will an adulterous ſenſe of the Scriptures as much brabble againſt the truth, as he that corrupteth the texte it ſelfe wherof he alledgeth this reaſon for it. Holy Writ is ſo fruitfull to ſerue for ech matter and point, that commeth in queſtion, as nothing ſeemeth to an Heretick ſo vaine, if it pleaſe his fancy, but that it may be proued

De præſcript. c. 17.

»from thence: neither do I hazard ought to say, that the »very Scriptures themselues are so ordered by the will of »God, that they minister store of matter vnto Heretickes, when I read in Scripture, *Oportet hæreses esse*, there must be heresies, which cannot be without Scriptures. And this is my former Author his iudgment of the Scriptures wrested and peruerted by seuerall Heretickes in his dayes, for maintenance of their seuerall heresies. Which being so, here is neither certainty, nor generality, nor facility, nor perspicuity, nor infallibility in this way of the Scripture barely and nakedly proposed of it selfe alone: neyther can it euer be inferred by any seeming probable conclusion, that the Scripture alone is this infallible way, which we do further illustrate by this familiar example obuious vnto euery mans capacity.

Ibid. c. 39.

56. If some rude, and vnlearned Countreymen, repayring vp to the Metropolitan Citty of the kingdome to prosecute some suites in law, touching a Farme or house, or matter of lesse moment: yf these men, I say, after conference had with their learned counsaile, should receaue no other answere nor comfort, nor direction of them for further managing of their suites, but be remitted by the vnto the body of the law it selfe, without any Iudge or Counsaylour, they being of themselues not able eyther to read or vnderstand the law, much lesse to apply it to their proper cases, and peculiar suites; would not euery reasonable and conscionable man condemne these lawyers? And had not the poore Coūtrimen themselues, being vndone by this meanes in their worldly estates, iust cause to complaine, and cry out against the falsehood, and treachery of their Coūsaylours? And yet behould here in a suit of suites, and matter of the greatest moment and importance in the world, not in a title or triall of a Farme, or house, but concerning our interest and right of inheritance vnto the heauenly mansion, we are this waie worse then thus (since the matter is of farre greater importance) abused, deluded, betrayed

A perspicuous example.

betrayed: we are promiscuously sent, learned, vnlearned men, women, young, old, to the body of the Scripture & mysticall volume of God his sacred, and seauen fold sealed book, as *S. Iohn* speakes of the Reuelation, *Apocal.* 5. 1. we must seeke, search, confer, cõpare, expound, interprete, euery man must there be a chooser, euery woman an expositor, and euery creature must be his owne caruer: all must presume of the spirit, that they cannot erre, all presume to be taught immediatly from God, without the ministery of the Church: *Sola Scripturarum ars est* (saith *S. Hierõe* against Heretiks of his time) *quã omnes sibi vẽdicant: hanc garrula anus, hanc delirus senex, hãc sophista verbosus, hanc vniuersi præsumunt, laceràt, docent antequam discant &c.* Only the art of Scripture is it, which euery one chalengeth to himselfe: this the prating quild wife, this the doting old man, this the babling Sophist, this all of them togeather presume to know, and teach, and teare in peeces, before they learne it. So he. And this is all the waie, and ground, prescription, direction, rule, and line, that our hereticall Sectaries can afoard vs for the guiding of our soules, and the grounding of our faith. VVill any man therefore hereafter, that hath but the least care, or that can intertaine but one thought, either of the present or future wellfare of his soule, rely vpon such false guides and blind teachers, since this ground of Scripture alone sensed by a priuate spirit, was, is, & euer shalbe the cõmon ground, nay rather desperate shift, and refuge of all condemned heresies and hereticks, and that purposely, that they may auoyd the censure and tribunall of the Church?

In Epist. ad Paulin. presb.

Presumption of Hereticks in the Scriptures.

57. There followeth then the waie indeed appointed by God, reuealed by the holy Ghost, designed by Christ, and proposed by the Catholicks, and Catholicke Church, and this is the sure, easy, euident, generall, and infallible waie indeed, which is the vniuersall knowne Catholicke Church in euery age, which is perspicuous and notorious, easy to be found, for that it cannot be hidden: it is compa-

The only true way of iudging by the Church.

red

red by holy Scripture to a Citty placed vpon a hill as S. *Augustine* in diuers prolixe Treatises of his doth euidently demonstrate: it is a light vpon a candlestick, it lighteneth all through the Egiptian darkenes of this worlds schisme and hereſy, and leades their soules into the way of truth: it is that pillar of fire, that leadeth all Gods choſen people through the vaſt, and roaring wildernes, yea and all the nightes darkenes of this world, vnto the promiſed land of *Canaan*, I meane the heuenly Hieruſalem. It is generally alſo figured by the dew that fell vpon the floore, as well as vpō the fliece when *Gedeon* required the miracle to be doubled, which was a myſticall repreſentation of the Iewiſh Synagogue, and Chriſtian Congregation, implying alſo that the dew of Gods truth and ſauing grace ſhould at laſt paſſe from the fliece of the Iewes to the floore of the Gentils, and all to teach vs that this Catholicke Chriſtian Church ſhould extend to all, ſerue for all, learned, vnlearned, yong ould, high, low, great, ſmall, for that all ſortes, ſexes, ages and conditiōs of people may repaire vnto her, receyue her doctrine, admit her inſtructions, and directions by the continuall ſucceſſions of her Biſhops, Paſtors, and teachers in euery age. And finally this waie is a moſt ſure, certaine, and infallible rule, for that Chriſt hath expreſly aſſured and promiſed vs, that he will be continually with this Church vnto the worlds end, that he would ſend the holy Ghoſt to inſtruct, direct, and induce this Church *in omnem veritatem*, into all truth; *& ſuggerit vobis omnia, quæ dixero vobis*, and it ſhall ſuggeſt vnto you all that I will from heauen ſpeake, or notify vnto you. Yt was Chriſt his promiſe vnto his Apoſtles, & in their perſons vnto his Church for euer. And laſtly the gates of hell (which are the gates of errour, and hereſies) ſhall neuer preuaile againſt this Church.

August. in pſal. 44. et 47. & l. 2. cont. Petil. c. 32. & de vnit. Eccl. c. 14. & in Epiſt. loā. tract. 1. & 2. in Breuic. collat. 3. Diei, c. 4.

Matt. 5. 14
Ibidem 15.
Exod. 13. 12.
Iud. 6. 37. 38. 39. 40.

Matt. 16. 18.

58. This then (to exclude all by-pathes, and blind waies of Hereticks) is the way indeed; this is that rule of fayth as *Tertullian* ſpeaketh, inſtituted by Chriſt, and it is ſuch a rule

a rule, and so certayne, that *Nullas habet apud nos quæstiones, nisi quas hæreses inferunt, & quæ hæreticos faciunt*: no questions are so much as moued with vs, concerning this rule, but such as heresies cause, and which very questions moued concerning the Church, do cause and breed hereticks. De præscript. c. 14

59. This Church being once published by our Sauiour, and the promises he had made vnto her, being once diuulged; what followed, but that all men presently that had any care of the saluation of their soules, flocked vnto her, began to take handfast and houldfast on this waie, and to haue recourse in all doubts and controuersies, vnto the common knowne Catholicke Church of their age, for explication, and finall decision thereof? So shall you read *Act.* 15. 6. that the Apostles immediatlie after the Ascension of our Sauiour assembled the Church together for the deciding of that great doubt, that then arose in the Church, to wit, whether the obseruation of the old law of Moyses should be ioyned necessary with the new law of Christ, and because they would leaue a patterne for all succeeding ages to follow, they determined the matter, and themselues, I meane the Apostles and Prelates of that first age, decided the doubt by those high wordes of authority taken from the foresaid commission of our Sauiour: *Visum est spiritui Sancto, & Nobis*, it seemeth good vnto the holy Ghost, and vs: for the Church and the true spirit of the holy Ghost go inseperably together, in regard of Christ his promise made vnto the Church: so that the holy Ghost euer keepeth his residency in her, guideth her, gouerneth her, directeth her, and sitteth as President in all her consultations, and assemblyes; and therefore this vmpiring, and determining forme of speach hath euer since beene vsed, in the law full succession of the said visible Church, vntill our dayes, & wil be frequented stil, especially in generall Councells, euen vnto the worldes end, to put a firme period, and full conclusion vnto all controuersies that come in question. And the reason is, for that the same authority, and assis- The authority of the primitiue Church. *Ibid. v. 28.* *Matt. 28. 20.*

rance of the holy Ghoſt, which that firſt Church had for directing of mens ſoules vnto their ſaluation, the very ſelf ſame, and none other, hath the viſible Catholicke Church of our age, and hath had in all ages, and ſhall haue in all to come: *Verum enim non variat*: It is an ancient preſcription, and no more ancient then true: Gods giftes and graces conferred vpon his Church are without repētance, the holy Ghoſt is euer one and the ſelf ſame ſpirit of truth in Patriarkes, Prophets, Apoſtles, Martyrs, and other ſucceeding Paſtors and Doctors: and Chriſt his promiſe was, not for one age only, he ſhed not his pretious bloud for thoſe of his age alone, but for all, all were alike neere vnto him, all were alike deare vnto him: he tooke our nature in generall, to ſaue mankind in generall, and therfore the care he had for one age of the Church the ſame he had for all ſucceeding ages of the ſame, as well for the laſt, as for the firſt, and this care of his continueth ſo long as the ſunne and the moone indureth.

60. This remittance then, and reference vnto the Authority of the Church originally proceeded from the Apoſtles themſelues, was continually perpetuated by all ſucceeding ages of the Catholicke Church and therfore as *S. Paul* in a controuerſy of leſſer importance, writing to
1. Cor. 11. 16 the *Corinthians* about women being veyled in the Church, ſaith to ſhut vp the doore to all further cōtention, that, *If any man will ſeeme to be contentious, we haue no ſuch cuſtome, nor yet the Church of God*, (repreſſing the contentious man as you ſee with the Authority and cuſtome of the Church:) ſo did all ſubſequet Fathers of the orthodoxe Church, whether it were in the priuat writings or in the worlds grand Parlament of Generall Councells; in all their conflicts with Hereticks, they euer vſed to repell, and repreſſe them by one, and the ſelfe ſame meanes, and that was with the authority of the knowne Catholicke Church. And looke what ſentence they pronoūced againſt the for their contumacy, ſee what cenſure they inflicted vpon

them

them for their hereſy, it remayned good againſt them, and irreuocable: it was ratifyed as the law of the *Medes* and *Perſians*, which could not be altered, their authority was grounded immediatly vpon thoſe words of Verity, *VVhat ſoeuer you bynd on earth ſhall be bound in heauen*, and the Tribunall of heauen confirmed the authority of the Church vpon earth, nay ſtandeth expecting what is done by it vpon earth, ſuch is the myſticall dependency betwixt the one and the other; ſuch is the mutuall correſpondency betwixt the head, and his members, Chriſt and his Church. Dare then any man hereafter oppoſe his priuate ſpirit againſt the authority of this Church? Or will he impudently preſume to preferre his owne conceipt, and opinion before her publike tradition? *Dan.6.15.* *Matt.16.19*

61. Ancient *S. Ireneus* (who was in manner *ὁμόχρονος Apoſtolorum*, for he liued in the very next age after them) writing againſt the hereſies of his dayes, and hauing firſt declared how the primitiue Church was viſibly planted by Chriſt, and his Apoſtles, and how it was continued to his time, doth then pourtraict out vnto vs, & diſcourſe at large of the Authority, ſufficiency, treaſury, tradition, and abſolute perfection of this Church, for the repelling of all hereſy, and deliuering of all truth: his wordes are theſe: *Tantæ igitur oſtenſiones cum hæc ſint &c.* Whereas theſe thinges which I haue ſaid, are ſo great demonſtrations of the truth, we muſt not yet ſeeke the truth from others, which is eaſily taken from the Church: wheras the Apoſtles did moſt fully lay vp in her, all thinges belonging to the truth, as in a certaine rich treaſure-houſe: ſo as euery man that will, may take from thence the liquor or ſuſtenance of life, for that is the entrance vnto life euerlaſting (to belieue the Church:) & all others that flie this way are theeues and murtherers, and therfore we muſt auoid the that are ſuch, but with great diligẽce we muſt affect thoſe things, that are of the Church, and from her take the tradition of truth. And truly if our contention were but about *Iren. lib. 3. cont. hæreſ. cap. 4.*

A notable teſtimony of S Iren. for the authority of the Viſible Church.

» bout ſome ſmall queſtion in Religion: yet ought not we
» to haue recourſe vnto the moſt ancient Churches, wherin
» the Apoſtles had once bene conuerſant, and ſo take from
» them that which is certaine and cleare for deciding of the
» queſtion? And what if the Apoſtles had left vnto vs no
» Scriptures at all, had it not bene needfull notwithſtan-
» ding to follow the order of tradition, which they haue
» left vnto vs, to whome they (to wit the Apoſtles) had
» committed thoſe Churches?

62. Thus farre *S. Irenæus*, which I haue of purpoſe choſen to cite more at large, for that it is ſufficient alone to diſcloſe his iudgment, and the Iudgment of that firſt age next after the Apoſtles, how farre the authority of the viſible vniuerſall Church then ſtretched, and was eſteemed for, eſpecially for clearing, ſolving, and deciding of all doubtes that poſſibly could ariſe in religion. And the reaſon there rendred by the ſame Father, is this: She is the ſtore-houſe wherein Chriſts merits, and the Chur-
» ches treaſure is laid vp: She is the way of life, wherby
» we may come to eternall life, and eſcape euerlaſting death:
» that all are theeues, yea murtherers of ſoules, that doe im-
» pugne her, or ſeeke other wayes of tryall then her, and
» her tradition from hand to hand: That this tradition is ſufficient, though there were no Scripture: That from her, and her alone, the truth is to be taken, and not elſwhere: That by her, and her authority alone, all doubts, and queſtions are to be ſolued, and decided. Can any thing be ſpoken more effectuall then this? Or is there any more plaine, eaſy, euident, and vniuerſall direction? Can any rule be more probable and infallible, then the rule of the Church? And to this do agree both my foreſaid Authour in many other places of his workes, as alſo all that ſucceeded him, and tooke the like enterprize in hand of writing, and preſcribing againſt Hereticks, as *Tertullian*, *S. Cyprian*, *S. Auguſtine*, *S. Athanaſius*, *Epiphanius*, *Theodoret*, *S. Hierome*, *S. Leo*, *Vincentius Lyrinenſis* in his goulden booke againſt the pro-

To what triall the ancient Fathers prouoked the hereticks of their tyme.

prophane innouations of the Hereticks of his tyme, and diuers others, which to auoyd prolixity I omit: all theſe do principally, and really prouoke, and challenge all the Hereticks of their tyme vnto this only and ſure waie of the Catholicke Church in their dayes, for the triall of the truth, and for diſcerning what is truly Catholicke and what is Hereticall: their ſeuerall ſentences are to prolixe to be conteyned within the ſtrict precinctes and narrow boundes of my briefe intended Conſiderations.

63. And now to put a period to this my third Conſideration, leaſt it exceed a due proportion, the vpſhot is this. For aſmuch then as this viſible Chriſtian Church, begun and founded by our Sauiour vnder the Apoſtles, was a viſible Church, made, and conſiſting of viſible men, gouerned by viſible Paſtors, hath viſibly deſcended from age to age through the centuryes of the Church by all lawfull, and ordinary ſucceſſion of Biſhops (which *Tertullian* required of the Hereticks of his tyme, as they would auoid the blot of hereſy) that haue lineally come downe to our dayes. Secõdly, foraſmuch as the authority of this Church was eſteemed in euery age, to be the ſame (for infallible direction) that it was in the former firſt ages, through the aſſurance of Chriſt his promiſe to that effect. And laſtly for as much, as the whole vniuerſall Church of the fifteeth age hath in a generall Coũcell examined, decided, condemned the doctrine of the Proteſtantes for hereſy in more then an hũdred maine pointes by name, & hath accurſed, and anathematized both them, and all their participants to the pit of hell, & that according to the very ſelfe ſame groũds, whereby the ancient Fathers did vſe to curſe, anathematize all ould hereſies, and Hereticks in former tymes: theſe thinges, when I conſidered with more attẽtion and made a generall reflection thereon, a ſuddaine feare and care aſtoniſhed, yea as it were, ouerwhelmed me, for that my euerlaſting ſaluation depending vpon this point, I had beene ſo negligent in examining the premiſes. And now I plainely

Vide ſupr.

The iſſue of this Conſideration.

plainely ſaw, as in a perfect glaſſe of moſt impartiall iudgment, that vnleſſe I could imagin with my ſelfe (as diuers others fanatically doe) that Chriſtes promiſe had fayled, and that the firſt viſible Chriſtian and Catholicke Church founded by him, and ſpread ouer the whole world had fayled, vaniſhed, and periſhed, as being ouercome by hell-gates, and ouer growne with the weedes of errour and hereſy; I could neuer haue any hope of ſaluation, as long as I continued in the Proteſtant Religion. And this was the iſſue of that Conſideration.

The fourth Conſideration.

How out of the premiſes euery man may iugde in what ſtate he ſtandeth, for being Heretick, or Catholicke.

THERE remaineth now a fourth conſideration, the ſubiect wherof (which notwithſtanding perhaps is of greateſt importance of all the reſt) is this, to wit, how out of the premiſſes a man may probably collect, nay neceſſarily conclude, whoſe opinions be Catholicke, and whoſe Hereticall, and thereupon may reflect vpon himſelf in what ſtate or condition he ſtandeth betwixt both, as eyther affected to the one, or intereſſed in the other. And albeit this hath beene partly diſcouered by that which hath beene ſpoken in the firſt Cõſideration, touching the name *Catholicke*, that ſignifieth *Vniuerſall* and *whole*, and not *a part* or *ſingularity* in opinions by choice of a mans owne will and iudgement (for ſo Hereticke doth ſignifie as hath beene laid forth in the ſecond Conſideration:) yet ſhall it be made more manifeſt by the particuler practice of the thinges themſelues, when the name ſhall paſſe into nature, and appellation be turned into application. And firſt to ſpeake to the point in a word, the Catholike admitteth all wholy, and intirely, without addition, or detraction, which the knowne Catholicke Church propoſeth to be beleeued of her ſonnes, as ſhee hath it reuealed vnto her from

from God her Father. But as for the Hereticke, and the chooſer, *tamquã Dominus proprij iuris*, as he that will take his owne ſwing, though it be in Schiſme and hereſy, he making himſelfe iudge ouer all, I meane God, the Scriptures and the Church, admitteth ſome, and reiecteth the reſt, as it pleaſeth his priuate fancy, or diſpleaſeth his peeuiſh iudgmẽt: he neyther reſpects the authority of the Church nor regards his owne obedience due therunto: his ground is eyther Scriptures falſely by him interpreted, or a priuat lying ſpirit (ſuch as *Michæas* the Lords true Prophet propheſied to be in the falſe Prophets of *Baal*) wherewith he is deluded, or other arguments of reaſon & nature againſt faith and the God of nature. And thus he is bewitched & peruerted, contrary to all true, and only ſauing Catholicke grounds, contrary to that ſure, certaine, and infallible waie of triall, which erſt while wee treated of in the third Conſideration, and purpoſe now by Gods holy aſſiſtance to make vſe of all in this. 3. *Reg.* 22. 22.

65. Some men I find to intertaine this conceipt, that Engliſh Proteſtants and Roman Catholickes, may liue in their ſeuerall profeſſions of Religion, and be ſaued togeather, and much more they are of opinion, that all Proteſtants of different profeſſions and Sectes, as *Lutherans* and *Sacramentaries*, and much more the different ſortes of one and the ſelfe ſame ſect, as *Caluiniſts* in *England*, diſtinguiſhed by the names of *Molles* and *Rigidi*, moderate Proteſtants, and feruent Puritans. And the reaſons for this their opinion, are firſt of doctrine, for that euery one of their differences do not make hereſies: or if they do, yet not ſo grieuous hereſies as the Fathers of the primitiue Church condemned and anathematized: they meane ſuch hereſies as impugned the perſons of the B. Trinity, the Natures of Chriſt, God and Man, the Incarnation, and Paſſion, and the like; & cõſequently though thoſe anciẽt hereſies were damnable: yet are not thoſe of our dayes (plead the Proteſtants) but that both partes liuing well, may be ſaued, Whether men may be ſaued in differẽt Religions.

as

as his Matie in this his *Premonition to Princes* doth teſtify, that his noble Mother ſent him word not long before her Martyrdome by the Maiſter of her Houſehold, a Scottiſh Gentleman yet liuing, that his Matie might perſiſt in his Proteſtant Religion, and yet do well inough, if he liued vertuouſly, and gouerned accordingly.

Premonit. pag. 34.

66. But ſurely, how farre the credit of that maiſter of Houſehould, being a Proteſtant (as I heare he then was, and now is) may extend it ſelfe to be believed, againſt the Miſtreſſe and higheſt Lady of that Houſehould, in a matter of that quality and conſequence, I know not: yet certaine I am of this, that the opinion (*that a man may be ſo ſaued*) is moſt falſe and abſurd in it ſelfe, and very vnlikely alſo to proceed from her Maties wiſe, and religious hart, who with that opinion might haue made her ſelfe a Proteſtant, & therby haue eſcaped the greateſt part of her troubles, and perhaps alſo haue auoyded the violent ſtroke of the Axe, which is well knowne to haue bene vrged vpon her, eſpecially in reſpect of her Religion, and of the feare that was conceyued, leaſt in time ſhe might come to the Crowne, and defend the ſame (I meane her Religion) with publicke authority.

M. Melvin.

67. And now howſoeuer this was (wherein I remit my ſelfe to his Matie, as moſt intereſſed therein, both in Honour, body and ſoule, as her only Child and heyre & chiefeſt Iewell in this world) euident it is, the opinion cannot ſtand (as now hath bene ſaid) eyther in reaſon or religion, and may be preſumed to proceed from ſuch as haue little care of any religiō at all; only they would liue quietly, enioy their ſenſuality, paſſe the time without any trouble or ſcruple or repugnant conſcience for any thing touching religion, or that whole ſubiect. And this (if I take not my ayme amiſſe) commeth very neare to the point of ſecret Atheiſme.

Secret Atheiſme.

68. *S. Auguſtine* recordeth the like opinion of many in his dayes, who thought it did not materially import them

them, whether they were Donatists, or Catholicks, so as they professed the Christian faith. *Multi* (sayth he) *nihil interesse credentes, in qua quisq; parte Christianus sit, ideo permanebant in parte Donati, quia sic nati erant &c.* Many beleeuing that it concerned them not in what side or part ech man were a Christian (so he were a Christian) therefore they remayned on the party or faction of *Donatus* the Hereticke, for that they were borne therein. But *S. Augustine* vehemently confuteth this false, pestilent, and indulgent persuasion aswell in the place heere cyted, as in many other places of his workes, confidently teaching, and auerring, that a man is made an Hereticke by houlding any one errour obstinately against the Church, and consequently damned also. *In Ecclesia Christi* (sayth he) *qui morbidum aliquid prauumq; sapiunt, si correcti, vt sanum rectumq; sapiant, resistunt contumaciter, Heretici fiunt, & foras exeuntes, habentur inimici.* Those who in the Church of Christ are infected with corrupt and naughty opinions, if being admonished to beleeue wholsome and true doctrine, they kicke against it with contumacy, then do they become Heretickes, and going forth of the Church, are held for enemies. So he. And with the same seuerity holdeth he in his booke of heresies, intituled, *Ad Quod-vult-Deum*, that the beleeuing of any one heresy condemned already by the Church, or to be condemned, if rising afterwards, is sufficient to make the beleeuer & obstinate defender no Christian Catholicke, & consequently an Heretike, & so impossible to be saued.

Aug. epist. 48. ad Vincent.

Aug. l. 18. de ciu. Dei cap. 51.

69. To this opinion subscribeth *S. Cyprian*, who shewing that euery least heresy or schisme is able to damne a man, that adhereth vnto it, writeth expressely thus: *Beatus Ioannes Apostolus, nec ipse vllam haresim aut schisma discreuit: sed vniuersos qui ex Ecclesia exissent, Antichristos appellauit.* S. Iohn the Apostle himselfe did not put any difference or exception of any heresy or schisme at all; but called them all Antichrists, whosoeuer were gone forth of the Church for any heresy or schisme whatsoeuer.

Lib. 1. epist. epist. 2. ad Magn.

70. And yet this poynt is preſſed further by many other holy Fathers, yea ſtrayned to euery hereſy, were it but in one word or ſillable. And this was the opinion of S. Hieroms. His wordes are theſe: *Propter vnum verbum, aut duo, qua contraria eſſent fidei, multas hereſes ecclesias eſſe ab Eccleſia* we ſhall read that many hereſies haue bene cait out of the Church for one or two wordes, that were contrary to the receyued fayth.

Hieron. l. 3. Apol. aduerſus Ruff. poſt. medium.

71. To this purpoſe conduceth that of S. Baſill regiſtred by Theodoret, to wit, that a good man ought to looſe his life if need require for the defence of one only ſillable, *pro defenſione vnius ſyllabæ diuinorum dogmatum*. The reaſon wherof is touched as well by S. Athanaſius in his Creed, where he ſaith, That he ſhall moſt certainely be damned that bouldeth not entirely and inuiolably the whole Catholicke faith; as alſo by Nazianzen, when he ſaith, That hereſy conſiſteth ſometimes in one word. His wordes are theſe: Nothing can be more perilous then Heretickes, who running ouer all, do not withſtanding in ſome one word, as by a drop of poyſon, infect the ſincere & ſimple faith of our Sauiour, comming downe by Apoſtolicall tradition. This was the iudgmẽt of Antiquity: ſo ſeuere cenſurers were all thoſe holy Fathers of the leaſt dram of Hereſy.

Baſil. apud Theod. l. 4. hiſt. c. 17.

Nazianz. tract. de fide Ruff. interprete nõ lõgè ab initio.

72. Thus then you apparently ſee, that for making of an errour or hereſy damnable, it is not required of abſolute neceſſity, that it deny ſome thing of the bleſſed Trinity directly, or ſome mayne article in the Creed &c. as many of the firſt old hereſies did, when the doctrine therof was not ſo well explaned, as now it is, though this be a deſperate ſhift of the Proteſtant, and moſt miſerable euaſion, and yet it will not ſerue his turne, he being guilty of hereſy in all thoſe high poynts, yea & of misbeliefe allmoſt in euery article of the Creed: for that, as before hath beene touched in the third Conſideration, the greatnes of the ſinne of hereſy dependeth more of the malice, and malignitie of the ſinner, then of the materiall obiect, about which the Hereticke erreth: for that he ſinneth of obſtinacy

What ſort of hereſy is more dãnable.

nacy, and contumacy by his owne choice, and therefore is said by *S. Paul* to be damned by his owne Iudgement, *qui eligit sibi in quo damnatur*, sayth *Tertullian*, he chooseth to himselfe wherein to be damned: or els as *S. Leo* doth more largely giue the glosse; *Propria pertinacia perit, & sua à Christo discedit insania, qui eam impietatem, per quam multos ante se scit perisse, sectatur, & religiosum atq; Catholicum putat id, quod sanctorum Patrum iudicio damnatum esse constat.* That is, he perisheth by his owne pertinacity, and through his owne peculiar madnes departeth from Christ, who imbraceth that impiety which he knoweth hath beene the destruction of many, houlding that for religious and Catholicke, which manifestly appeareth to be condemned by vniforme iudgment of ancient Fathers. So blessed *Leo* expouds the place: the reason followeth, for that such a one preferring himselfe by pride and vanity before the whole visible and Catholicke Church, he chooseth to houlde that which his owne iudgement, and fancy doth lead him vnto. VVhence it may come to passe, that one man erring with lesse pride, and obstinacy about some points of the blessed Trinity, may sinne lesse damnably, then another that erreth in points of lesser moment, but with more malice, as about the doctrine of the Sacraments, or other pointes of the like nature. And the reason therof is, for that this second erreth with more obstinacy, and malice (which corroborateth the very essence of heresy) then the first, though both of these men being out of the Church, must be damned, but yet with different measure of punishment.

Leo tract. cont. Eutich.

73. This fearefull Conclusion then of damnation standing a foote and remayning in full force to be inflicted vpon all kynd of Hereticks: we are now, and next to cõsider, whether the Protestants opinions at this day wherin they differ from the Catholicks, be truly heresy, being cõpared with the Romã fayth and religion: and secondly we are to discusse, whether the different sortes, sects, and professions of the said Protestant religion, among themselues

ſelues, eſpecially the principall, as *Lutherans & Sacramentaries* in *Germany*, be hereſies to the other: and the like of Puritans and Proteſtants in England, all originally riſing from *Martin Luther*: I ſay we are to conſider, whether all theſe ſeuerall heades, be Hereticks indeed, the one to the other, or may be ſaued togeather, each man dying in his owne Religion.

74. To proceed then in order vnto the examination of the particulers. And firſt that Proteſtant Religiō in many great points throughout the mayne corps of controuerſies now in hand, is truly hereſy to thoſe of the Roman faith and Catholicke Religion: this point being ſo cleare needeth no further diſpute, for aſmuch as the Proteſtants do openly auouch aboue an hundred poſitions, againſt the ſame Roman Catholicke Church, defending the ſame with obſtinate reſolution: And the late generall Councell of *Trent* (where the flower, piety, and learning of the whole Catholicke Chriſtian world vnder one ſupreame Paſtour, and infallible conduct of God his holy Spirit were aſſembled) hath diſcuſſed, examined according to ancient grounds of holy Fathers, diſcouered for Hereticall, and thereupon hath anathematized 125. pointes by name, and that in ſo many different Canons enacted, concerning the *Sacraments* only, and the controuerſy of *Iuſtification*: Beſides all the reſt, I ſay, the caſe being thus cleare againſt them, and their conuiction ſo manifeſt, there needes no further diſpute. For if by *S. Auguſtine* his iudgment, euen now alleaged, and other Fathers of greateſt learning and credit in the Church, one only erroneous propoſition, or aſſertion held with obſtinacy againſt the doctrine of the knowne Chriſtian Church, be conuinced for a point of hereſy, and held for a matter of moſt certaine damnation to the houlder, for that it caſteth a man out of the ſaid Church (out of which is no ſaluation) what is to be inferred where ſo many condēned aſſertions are held againſt the known Church, & authority therof?

That Proteſtants opinions are truly hereſies,

75. To the ſecond alſo, to wit, whether *Lutherans* and *Sacramentaries* (who made the firſt diuiſion of Proteſtants, whilſt *Luther* himſelfe was yet aliue) be truly, and properly Hereticks, the one to the other, and conſequently that the ſaluation of one is the damnation of the other, were it poſſible that any Sectary could be ſaued: This is with as great facility proued as the former, and that firſt by the teſtimony of *Martin Luther* himſelfe, the originall Authour of all theſe later Sects: and then by the mutuall, and concurring conſent of all the *Lutheran* Doctors, Paſtors, and Prelates that ſucceeded him.

76. Firſt I ſay, it is well knowne that *Luther* himſelfe euer reputed the Sacramentaries (that comprehend both *Zuinglians* and *Caluiniſts*) for damnable, and intolerable Hereticks. Let his owne teſtification often reiterated, and ſeriouſly aggrauated in diuers of his books be a ſufficient cõfirmation of this. His firſt ſerious Cenſure denounced againſt them all, is this: *Hæreticos ſeriò cenſemus, & alienos ab Eccleſia Dei Zuinglianos, Sacramentarios omnes, qui negant Chriſti Corpus, & Sanguinem ore carnali ſumi in Venerabili Euchariſtia:* VVe do ſeriouſly cenſure for Hereticks, and Aliens from the Church of God the Zuinglians, and all other Sacramentaries, who do deny that Chriſts ſacred body, and bloud is receaued by our carnall mouth in the Venerable Euchariſt. Can any thing be ſpoken more clearly, or determined more effectually then this? Or can any Caluiniſt with any face hereafter exempt himſelfe from out of the number of them that are accurſed, and condemned by their owne grand Progenitour? *Luther. in art. ad Louanienſ.* Luther condemneth all Zuingliãs and Caluiniſts for hereticks.

77. The ſame in effect he hath in his Epiſtle *ad Iacobum Presbyterum Eccleſiæ Bremenſis:* his wordes are theſe: *All Sacramentaries that deny the Reall Preſence are Hereticks, and for ſuch to be auoyded.* And yet in a third place (leaſt any man ſhould thinke he had altered his iudgment) *De Cœna Domini*, of the ſupper of the Lord, he condemned by name for damned Hereticks, the very firſt Authors of Sacramentary *Tom. 2. Germ. fol.* 182. 190.

doctrine, to wit, *Caroloſtadius*, *Oecolampadius*, and *Zuinglius*, (and queſtionles *Caluin* had neuer eſcaped his fingers, as fly an Hereticke as he was, had he bene then either of name, or note:) well his finall and irreuocable doome (for it was denounced againſt thē in his decrepit age) was this: „ *Ego tamquam alterum pedem iam habens in ſepulchro &c.* I being „ now ould, and hauing as it were one foote in my graue, „ do yet carry this teſtimony & glory with me to the tribu- „ nall of Ieſus Chriſt, that with all my hart I haue condem- „ ned, as enemies of the Sacrament, *Caroloſtadius*, *Zuinglius*, „ and *Oecolampadius*, and all their diſciples or followers, and „ haue auoided their company, & haue no familiarity with „ them, either by letters, writings, wordes, or deedes, as „ the Lord hath commanded not to haue with Heretickes. Thus much of *Luther* himſelfe.

78. And now if we ſhould proſecute the ſeuerall iudg- ments and Cenſures of all others the moſt learned *Lutherans*, againſt Sacramentaries in this matter of hereſy, and namely againſt *Caluiniſts*, who were of no reckoning in *Luthers* dayes, for that their new hereſy was but then a hat- ching, there would be no end; and I ſhould rather fill a large volume, then cōtaine my ſelfe within the precincts of my briefe intended Conſiderations. Let one or two of the principall ſerue for all. *Matthias Illyricus* a great *Lutheran* Superintendent of *Saxony*, and one of thoſe foure that com- piled the lying Centuries, doth in a certaine booke, intitu- led, *Defenſio Confeſſionis Martiniſtarum*, or (*Lutheranorum*) cen- ſure *Caluiniſtarum Lyturgiam*, the Lyturgy or ſeruice of the *Caluiniſts*, not only for hereticall, but to be ſacrilegious alſo: *Et proh dolor!* (ſaith he) *innumeras animas æterno exitio inuoluere*: And to inuolue (alas) innumerable ſoules with euerlaſting perdition.

79. *Franciſcus Stancarus* alſo, no meane Authour, one of the *Lutheran* ſide, writing to the King of *Polonia* in his days, pronounceth confidently of all thoſe new profeſſors vn- der *Caluin* in *Geneua*, that they were *Publici & manifeſti hæretici*, no-

notorious and manifeſt Hereticks. And yet as though this were to little, the ſame Authour in his booke *de Trinitate*, preſcribeth this Caueat to the Chriſtian Reader, concerning *Caluin*; and would to God it were as well remembred, and practiſed in the Vniuerſities of *England*, where yong Diuines are for the moſt part poyſoned with the drugges and dregges of *Caluins* doctrine (my hart bleedeth to thinke of it) before they can taſt of the pure liquor of antiquity:) well the admonition is this: *Caue Chriſtiane Lector &c.* Beware Chriſtian Reader of the bookes of *Iohn Caluin*, eſpecially in the articles of the *Trinity*, of the Incarnation, of the Mediatour, of Baptiſme, of Predeſtination &c. for that they doe contayne moſt impious, and blaſphemous doctrine. So he. VVhereby is vnderſtood, not only the cenſure of the *Lutheran* Church, concerning the Caluiniſts doctrine, but alſo in what articles the difference betwixt them doth principally conſiſt: and theſe are neither few in number, nor meane in nature, as you ſee, confirmed by the particuler exceptions. VVhich articles are reiterated by other Lutheran writers, as namely by *Albertus Grauerus* in his booke, intituled, *The warre of Iohn Caluin with Ieſus Chriſt*, which booke was ſet forth in the yeare of our Redemption 1598. wherein he ſheweth, that the Articles whereby the *Lutherans* do chiefely differ from the *Caluiniſts* hereticall doctrine, are of the Perſon of Chriſt, of the Supper of our Lord, of Baptiſme, and of Predeſtination. And *Iacobus Halbrunerr*, another Lutheran Doctor, publiſhed an other booke the ſame yeare before, to proue Caluiniſme to be hereſy: and to the former articles of *Albertus*, he addeth other two, wherein Lutherans and Caluiniſts do deepely diſſent, which are, *de Maieſtate Chriſti, & Miniſterio Verbi*; whereby he maketh it euident, that *Caluiniſts* are truly and properly Hereticks to *Lutherans*. And this for the ſecond point.

Beware of Iohn Caluin.

The Caluiniſts cõdemned for hereticks by the Lutherans.

The warr of Iohn Caluin with Ieſus Chriſt.

80. Yt reſteth now, that I come vnto the third ranke of Engliſh Proteſtants, and Puritans, which are two differ ent

ferent ſects of Caluins doctrine which are foud togeather in no State or Kingdome perhaps of Chriſtẽdome, but only in England. And although ſome Proteſtant writers for diſſembling their owne diuiſions, when they deale with Catholickes, will needes (forſooth) acknowledge them for brethren, as not differing from them in any ſubſtantiall point of Doctrine: yet in all their other writings, eyther againſt them, or of them, they diſcloſe plainly what they thinke of ech other, holding them both for Schiſmaticks and Hereticks, in reſpect of their Proteſtant Church. VVhich being preſumed by them (as they muſt needes preſume) to be the only true Catholicke Church: it muſt needs follow, that Puritans, who from their innermoſt ſoules deteſt the ſame and the communion thereof, as Antichriſtian, muſt needes be Sectaries, nay Heretickes to that Church. And this is conſonant to the doctrine of theſe Scriptures, and moſt conformable to the opinion of ancient Fathers, as is before copiouſly in the precedent Conſiderations aſſeuered.

Of the diſſention & diſagreement of Proteſtãts and Puritans, and whether they be hereſies one to the other.

82. For confirmation of which diſſention capitall, and reall hoſtility, betweene our Puritans and Proteſtants in ſundry mayne poynts of their Religion, I might heere alledge and produce infinite authorities, and innumerable argumẽts, if I ſhould not ſurcharge my Treatiſe. The two bookes yet extant printed by publicke authority, in one and the ſelfeſame yeare, I meane the *Surucy of the holy pretended Diſcipline*, compiled, as it is thought, by him that is now arriued to the higheſt pitch of Eccleſiaſticall dignity in that Kingdome: and the other, bearing the inſcription *Of dangerous Poſitions*, aſcribed to Doctor *Sutcliffe*, both of them receyuing preſſe at *London* by *Iohn VVolfe*, *Anno Dom.* 1593. do ſufficiently notifie vnto the world, how reconciliable the Puritã poſition is with the Proteſtant Religion, and that in ſundry Articles of great weight and moment. And amongſt many others (which to auoid prolixity I purpoſly omit) the titles of the 22. and 25. Chap-

ters

eers of the *Survey* are theſe: *That they* (to wit the Puritans) *do take from Chriſtian Princes, & aſcribe vnto their pretended regiment, the ſupreme and immediate authority vnder Chriſt in cauſes Eccleſiaſticall, and in the oppugning therof do ioyne with the Papiſts.* Wherupon I inferre, that if this ſpirituall Supremacy be any ſubſtantiall point of doctrine amongſt the Proteſtants, then the obſtinate repugnance therof by the Puritans muſt needes be Schiſme and Hereſy.

82. I pretermit diuers other bookes whereof I haue beene an eye witneſſe, how purpoſely, and directly they treat of theſe matters, as namely the Anſwere of the Vicechancelor & Doctors of *Oxford* vnto the petition of a 1000. Puritans, *Anno Dom.* 1603. wherein it is plainely conuinced, that the Puritans hould their platforme of Eccleſiaſticall gouerment, of the gouerment of Chriſt vpon earth, for a thing of no leſſe importance, then is the Ghoſpell of Ieſus Chriſt. They hold it further for an eſſentiall part of their ſaid Ghoſpell, for a matter of faith, to be receiued vpon paine of damnation, for an eſſentiall marke of the true Church, without the which the Proteſtants Church is no Church, their faith no faith, their Ghoſpell noe Ghoſpell &c. And this is conforme to that which *M. Rogers* writeth in his Preface to the Biſhopes Articles, where he teſtifieth that the *Puritans* do hold their platforme, differing from the Proteſtants, to be a ſpeciall part of the Ghoſpell, yea the very Ghoſpell it ſelfe, & to be of ſuch importãce, *as if euery haire of their heads were a liſe, they ought to affoard them all in defence thereof.* So they. And in ſober ſadnes, ſuppoſing their principles to be true, haue they not great reaſon, for that their differences be in ſo maine & very ſubſtantiall points, if we refere them to their heades, wherof there is extant a very ſubſtantiall declaration and conuiction (as to me it ſeemeth) in the Preface of the Catholicke Deuine in his anſwere to *Syr Edward Cookes fifth part of Reports*, whither I referre the ingenuous, & iudicious Reader for further perusall of this point: for there it is ſhewed, and irrefragably, againſt

Anſwere pag. 209

againſt all impugners thereof, proued, how eſſentiall and ſubſtantiall difference of doctrine there is about the origen of Eccleſiaſticall power, and authority betweene the Proteſtants, Puritans, and Catholickes of England; the one, that is the Proteſtāt, aſcribing it to their teporall Prince; the other challenging it, as moſt properly pertayning to their priuate Conuenticles & Aſſemblies: the laſt & third to the Succeſſion of Biſhops from the Apoſtles, the conſequence wherof is this, that whoſoeuer of the three parties haue the right in this poynt, there only is the true Church, there alone is the true Eccleſiaſticall Authority of preaching, teaching, ordayning Miniſters, Adminiſtring Sacraments, exerciſing Cenſures, and Iuriſdiction, binding or looſing, remitting or retayning ſinnes, and the like &c. And for the other two Churches, they do remayne as ſecular and prophane Congregations, without any vitall ſpirit of Eccleſiaſticall power at all. Let them then contend neuer ſo much about the keys of Eccleſiaſticall Iuriſdiction: yet the playne truth is, they ſhall neuer be able to open or ſhut the gates of heauen, vnto their owne friendes, or againſt their enemies.

The different origen of Eccleſiaſtical power in the Proteſtant, Puritan and Catholick Church.

83. And for as much as the Puritans alſo in their plea, do perſwade themſelues to haue the right on their ſide, they muſt needes inferre the other conſequence againſt the Proteſtant Church, houlding it to be no Church, as the forcſaid anſwere of *Oxford* Doctors *pag.* 15. doth confeſſe that the *Browniſts* do auerre againſt thē, ſaying: *The Browniſts do confidently reproach vs, that our Church is no Church, our Sacraments no Sacraments, our Prince and people Infidells, as not being baptized at all, our Chriſtiā Congregations prophane multitudes &c.* Thus write they, animated as ſay theſe Anſwerers, by the Millenary Puritan Petitioners, wherby it may be probably preſumed, that they alſo, to wit, the ſaid thouſand Petitioners (in moſt points at leaſt) are of the ſame opinion.

Barrowes booke &c. Perpetuall gouernmēt of the Church.

84. Theſe things being ſo, as no man of modeſty can deny

deny; my demaund is; how can theſe men, differing in ſo mayne a poynt, be of the ſame Church? Or how can any man of the meaneſt vnderſtanding, ſo he haue any capacity at all, imagine how theſe and the Proteſtants can be ſaued togeather? Nay truly the booke intituled, *The picture of a Puritan*, licenced to come forth by authority *Anno* 1605. contayning a compariſon of the opinions of the *Anabaptiſts* in *Germany* with thoſe of the Puritans in *England*, in Dialogue wiſe, betweene an Engliſh man and a German: this booke, I ſay, doth pregnantly proue, that the Proteſtants do hold the Puritans, not only for Schiſmatickes and Sectaries, but for Hereticks alſo, as the *Anabaptiſts* are: yea the Author holdeth them farre worſe then the Anabaptiſts: *Your Anabaptiſts* (ſaith he) *come not neere to our Puritans, in pride and contempt &c.* And then he proceedeth in comparing and paralleling them as well in their opinions, and vſe of Sacraments, as in many other points of Religion with the ſaid *Anabaptiſts* moſt damned heretickes, as all Engliſh Proteſtants themſelues generally acknowledge them to be: yea this Author called *O. O. Emanuel* aggrauates the point ſo much againſt them, that he cõpareth them with Iewes and other ſuch like Infidells. And euery where throughout his whole diſcourſe, detecteth and cenſureth them for obſtinate, and wicked Sectaries. And finally to waſt no more labour in a matter ſo cleare, I find them *ipſo facto* excommunicated by many Conſtitutions & Canons Eccleſiaſticall of the Biſhops and Proteſtant Church of England; as namely for impugning their Church, as alſo the Rites and Cerimonies eſtabliſhed in the ſaid Church; for denying the authority of their Archbiſhops, Biſhops, their conſecrating and ordering of the inferiour Clergy, for denying of Deanes & Collegiate Churches, for being Authors of Schiſme, and ſeparating themſelues as Schiſmatickes, for maynteyning of Conſtitutions made in Conuenticles, and the like.

The Puritans excõmunicated as ſchiſmatickes and Heretickes by the Proteſtants.

Conſtitut. Can. 4. 56. Can. 7. 8. Can. 9. 10. & 12.

85. And to conclude, euery where almoſt throughout the ſame Conſtitutions, they are ſharpely cenſured for Sectaries and Schiſmaticks: which cenſure proceeding from the Proteſtant Church with ſo full a ſtroke of authority, muſt of neceſſity in their owne iudgement depriue the others of all meanes of ſaluation in that Church, they ſtanding out with pertinacy againſt the ſame, as they do: & conſequētly this doome muſt needes fall vpon one of their heades, that the Proteſtants, and they can in no caſe be ſaued togeather.

The fifth Conſideration,

With the Concluſion of this whole Chapter to his Maieſty.

NOW therefore to returne with all humble obedience & loyalty vnto your Matie, conteyning my ſelſe within all due, and iuſt boundes of duty, fidelity, obſeruance, obedience, ſubiection, and ſubmiſſion, which eyther the law of God, of Nature, of Nations, Reaſon, Religion, or of my owne natiue Countrie can require of a ſubiect towards his Dread Soueraigne: I do euen from my innermoſt, and hartieſt affections, implore this one thing of your ſaid Excellency, and muſt euer perſiſt to beg it at your Highnes handes; to wit that after theſe foreſaid premiſed Conſiderations to the Reader, your owne Princely Perſon would deigne to condeſcend to enter into ſome ſerious Conſideration, and mature deliberation, and that with ſome earneſt attention, within the ſecret cloſet of your owne moſt wiſe, iudicious, and vnderſtanding hart, what is, and may be the great conſequence of all this that hath beene hitherto generally diſcourſed of, in the mayne body of the whole: as alſo to weigh and pōder the weight and importance of ech particuler treated, and inferred in their

their ſeuerall paſſages.

87. And firſt, may it pleaſe your Highnes to lay togeather, and compare the ſeuerall partes, and diſtinct partyes of different Profeſſions in Religion, all diſſenting frō the Engliſh Proteſtant Church, and doctrine therein eſtabliſhed, as before hath beene ſufficiently proued. The inſtances we bring for a plenary, and particuler confirmation, are theſe: As firſt the ROMAN Catholickes which poſſeſſe the greateſt part of *Europe*. Secondly, the *Lutherans* profeſſing throughout *Saxony*, *Denmarke*, *Suecia*, and ſome other States in *Germany*. Thirdly the *Sacramentaries*, *Zuinglians*, and rigid *Calumiſts*, tearmed by vs for their more feruēt ſuppoſed zeale, *Puritans*; and theſe be diſperſed throughout *Switzerland*, *Sauoy*, *Germany*, *Hungary*, *France*, *Holland*, and *Scotland*, and ſome parts of *England*. All theſe, I ſay, conioyned togeather, and compared only with the Engliſh Parliament Proteſtants, do make of ten partes of Chriſtendome nyne at the leaſt: which proportion, or rather diſproportion, as indeed yt is, eſpecially in Religion, when I ſeriouſly conſider, and weigh it in the euen and impartiall ballance of an indifferent iudgement, I can in all duty do no leſſe, but moſt humblie propoſe vnto the Chriſtian Prudency and Religious Piety of your Matie, to conſider of what importance this is, in regard of life euerlaſting, that nine partes of ten ſhould hould the Engliſh Proteſtant religion for damnable hereſy, by which your Matie expecteth to receaue an eternall & neuerfading crowne of glory, awarded by Almighty God the moſt righteous iudge of all the world.

Engliſh Proteſtāts do not make one part of ten of thoſe Chriſtians which cōdēne thē for hereticks.

88. Yf in a ſumptuous, and Royall banquet prepared of purpoſe to intertaine the perſon of a King, or potent Monarch, there were neuer ſo many pleaſing and alluring diſhes; neuer ſuch great ſtore of delicate viandes, fetched from the ſea, or prouided by land, neuer ſo great appetite in the Princely party inuited; if of ten learned Phiſitions that were then preſent, attending vpon the per-

ſon of this Prince to conſult, and prouide for his bodily
Two important Conſiderations. health and welfare, nyne of them ſhould confidently auouch vpon their learning and iudgement, nay life it ſelfe, that all thoſe daynties, and pleaſing diſhes were infected with the drugges of ſome mortall, and deadly-killing poyſon, ſome one diſh only excepted, which they could not alſo well diſcouer; I thinke it would make the party inuited to looke about him, to ſtay himſelfe, and examine well the matter, before he would deſperately aduenture to pleaſe his palate. Or if in a great ſuite of law, concerning the intereſt to a Princely inheritãce preteded by the plaintife, it ſhould be eyther by Parliament or vnder the great Seale, or by ſome other Statute enacted, yea, and without faile executed, that if the plaintife fayled in his ſuite, being either dryuen to non-ſuite, or ouercome in his ſuite, that then he ſhould vndergoe extreme miſery, be expoſed to infinite calamityes, moſt certaynly incurre euerlaſting bondage and ſlauery; though ſome one lawyer of ten that were of his counſaile, ſhould animate, and giue him all the encouragement that poſſibly he could, to proceed in his ſuite: yet if the nyne other of equall worth and weight with him ſhould be of contrary opinion, diſſwade him frõ the ſuite, aſſuring him vpon their learning, that he would be caſt in the ſame, yea and condemned, if he proceeded therin; would not this man now beginne to conſider more ſeriouſly of his ſuite intended? Of his right pretended? Would he not view ouer, and ouer his writings? examine all his euidences againe and againe, leaſt in aſpiring to be made for euer, he chance for euer to be vndone? Eue ſo the caſe ſtandeth in the point we haue in hand. Here is a royall banquet prouided for your Princely Maieſty, here is a Princely inheritance indeed, an incorruptible Diademe of glory, prepared for your Excellency: this banquet is not to continew for an hundred and foureſcore dayes,
Heſter 1. as that of *Aſſuerus* did, to ſet forth the maieſty of an earthly Monarch, but it endureth for euer and euer, throughout

all

all eternity, to diſcloſe the honour, and power, and glory and riches of the heauenly Deity, & diuine Omnipotency: the food of this banquet is neither earthly nor materiall, but heauenly and ſpirituall, *Agnus occiſus ab origine mundi:* It is the lambe ſlayne from the beginning of the world, that is to be ſet and ſerued on this table, nay, *Deus eſt qui nobis futurus eſt omnia in omnibus*: It is Almighty God himſelfe, who will then, as *S. Paul* teacheth, become vnto vs all in all, that is all in the eye for our viſion, and all in the taſt for our refection, and all in the touch for our fruition, all in the eare for our conſolation, and all in our ſmell for delectation; in a word, all in the ſenſes of our body, and all in the faculties of our ſoule, *Deus omnia in omnibus*, for our plenary perfection. 1. Cor. 15. 28.

89. Beſides this banquet, there is a Princely Inheritãce, and an incorruptible Crowne of glory prepared for your Matie, and this Crowne ſo farre excelleth all earthly Crownes, as immortall exceedes mortall, incorruptible corruptible; in a word, as far as God excelleth man, and a thing infinite ſurmounteth a thing finite, betwixt all which there can be no proportion: and is there not cauſe now, that your Matie ſhould beware of the poyſon of Hereſy that killeth both body and ſoule? And will not your zealous and religious Hart hereafter peruſe ouer all forged writings, and neuer ceaſe ſearching, vntill you haue found the euidences of the Catholike Church, wherby your Matie can only lay clayme to this Crowne of immortality.

90. And this is all, that we your Maieſties humble ſubiects, and ſeruants do in our dayly ſighes, teares, and prayers vnto Almighty God begge at his handes; to wit, that our gratious God would of his mercifull goodneſſe, vouchſafe ſo to inſpire your Princely hart with the principall ſpirit, that you may once at the leaſt come to make this reflection vpon the courſe that you are now in, concerning Religion. Then ſhould you eaſely diſcouer the fraudes

frauds and impoſtures of the Proteſtant cauſe: Then ſhould you diſcloſe the poyſoned, and inuenomed druggs of thir erroneous opinions, wherby they would infect both the body, and the ſoule of your Princely Perſon (ſuſpecting no guile, fearing no ſuch treachery) and that to your euerlaſting deſtruction. Laſtly then ſhould you deſcry how falſe, and counterfait their euidences are, concerning Religion, and that they can neuer hould plea for the foreſayd Princely Inheritance, wherunto your Noble Perſon is intereſſed.

91. Your Maieſty was borne amongſt the Proteſtãts, as *S. Auguſtine* compaſſionately complained of diuers borne amongſt the *Donatiſts*, & therby you could not but receaue that impreſſion, that was infuſed, and inſtilled into you by your firſt educators, and therby you haue bene made (as I truſt) rather *credens Hæreticis*, then *Hæreticus*, as the ſame Father ſaid of his friend *Honoratus*. Your Maieſty is earneſt now againſt the Catholicke Romã faith, and profeſſours therof, and ſo was I my ſelfe too once, and ſo was *S. Auguſtine*, whileſt he was a *Manichean*, and ſo was
Act. 26. 9. that great Apoſtle *S. Paul*, perſwading himſelfe no doubt, *that he ought*, yea, *that he ſhould do God good ſeruice perſecuting that way of Chriſtian profeſſion*, vntill God had opened his eyes, & inlightened his mind to ſee the erroneous courſe, wherin he then was.

92. And now may it pleaſe your Matie to conſider of this one reaſõ, which though it be the laſt, yet is it not the leaſt, viz. that ſo many of your Maties loyall Subiectes, men of conſiderable birth, worth, and quality, yea and ſome of them ſuch, that haue ſpent much pretious time, and haue bene content to exhauſt their Patrimonies in your Noble Vniuerſities, and all in the purſuite of learning and truth of Chriſtian Religion: theſe men I ſay, hauing now iuſt reaſon to expect ſome preferment with other their equalls, after their long wearyſome labours & endeauours, would not ſo ſuddenly change their minds,

as they do daily in this point of Religion, forgo all future hopes and fortunes, abandon Country, kith and kinne, expose themselues to all temporall difficulties and losses; and that without constraint of any, euen voluntarily: and after all this to be ready to shed their bloud, and sacrifice their innocent liues for their Resolution made, concerning Religion: all which they could neuer do, were it not that a higher hand than humane, euen the hand of heauen leadeth them into the bosome of the Church, were it not vpon the force, and efficacy of euident truth, when it pleaseth Almighty God so to inlighten their vnderstanding, as in the middest and thickest of the darknes of heresy, to shew them the only and alone sauing Catholicke Truth and Church, as also to frame their wills, and inflame their affections, to yield all obedience therunto, notwithstanding any obstacles whatsoeuer.

The daily conuersiō of so many learned men in Englād.

93. Alas (my dread Soueraigne) what is *Rome* to vs Englishmen that we should so mind it? Or the Church of *Rome* that we should so much affect it? Or the Pope of *Rome* that we should so highly honour him? were it not that *Rome* euer was, is, and shallbe the Chaire of *S. Peter*: the present fayth of *Rome* the former fayth of *S. Peter*: were it not that this cōuerted our Iland, this Church first planted the Christiā faith in our Iland, this Bishop from time to time repayred, renewed, and continued the decaying fayth in our Iland: In a word, were it not that all that separate themselues from this head and origen of vnity in the Christian Church, are as beames cut of frō the sunne, as boughes violently broken downe from the tree, as channels & streames deuided from their fountaine, which must needes dry vp, wither & consume to nothing. This is the sole cause my Leige Lord, that *Rome* is so neare and deare vnto vs: the Bishop of *Rome* so honored by vs: the fayth of *Rome* so receaued of vs. This is (may it please your Matie) the only cause of our suddaine change, and constant resolution in Religion.

Cyprian. l. de vnit. Eccles.

94 And in all this we haue not iustly offended the King our Soueraigne: let heauens Tribunall be witnesse of our innocency, and wee must against all detractions, and calumniations of our vniust aduersaries plead yt also before your Matie. And this same change in like manner will I hope, & pray for, in your Maiesty; and with this hope will I for this time againe dutifully depart frō your Highnes, and passe to the Christian Reader to examine now in particuler the foure heades most Prudently, and Religiously proposed, and resolued vpon by your Matie. The God of *Salomon* inspire into your Princely breast the wisedome of *Salomon*, and make your Matie as an Angell of God, that you may discerne betwixt the right hand & the left, the right and the wronge, Catholicke Religion, and Hereticall innouation: that you may be able to put a difference betwixt those of your Subiects that serue God, and such as feare him not.

THE

THE SECOND CHAPTER,

THAT TREATETH THE FIRST HEAD TOVCHED BY THE KINGS MAIESTY,

for tryall of a Christian Catholicke: which is, the belieuing of holy Scriptures.

AMONGST thoſe principall groundes ſeriouſly acknowledged, and confidētly, yet religiouſly auerred by his Excellent Matie of England, for teſtifying & conuincing himſelfe to be a Chriſtian Catholicke King and no Hereticke, the firſt in place, and order of method, if we duly reſpect the ineſtimable weight of the diuine, & heauenly ſubiect, was zealouſly aſſeuered by his Royall Perſon in theſe very wordes following, to wit: *As for the Scriptures, no man doubteth I will belieue them: but euen for the Apocrypha, I hold them in the ſame accompt that the Ancients did.* Which pious aſſertion of his Matie I for my part belieue with all

Premonit. pag. 36.

my hart, and be it euer farre from me to imagin otherwiſe of my Soueraigne, in intertayning any the leaſt ſiniſter opinion or ſuſpition, but that He giueth his full conſent, and aſſent vnto all God his ſacred Writ, which He eſteemeth to be Canonicall Scriptures, and that He reuerenceth in like manner the other (as heere he ſaith) diſtinguiſhing them by the name of *Apocrypha*, as writinges compiled by God, and holy men, but yet for ſuch, as are *ſecunda lectionis*, or *ordinis*, and not *Canonicall*, or *ſufficient* (for ſo are his Maties wordes) *whereupon alone to ground any article of faith, except it be confirmed by ſome other place of Canonicall Scripture*. So his Matie doth piouſly, I doubt not, and with great diſcretion in his ſenſe auerre.

Premonit. pag. 36.

2. But yet I muſt ingenuouſly confeſſe, that imploying my ſelfe ſomewhat ſeriouſly in my priuate meditatiõs, and moſt ſecret ſilence, about this ſubiect, many difficulties occurred & diuers were the Conſiderations that preſented themſelues vnto me, as my mind began to be ſomewhat earneſtly bent about this buſines: and theſe I haue thought good to impart vnto the Chriſtian Reader in this place, as they enſue.

The firſt Conſideration.

The believing of Scriptures not ſufficient to make a man a Catholicke.

And firſt, if this were all, & that on Scriptures behalfe there were no more to be required to proue, & make a man a Chriſtian Catholicke, but a franke and ingenuous acknowledgement to aſſent vnto, and to believe all thoſe Scriptures which we deeme for Canonicall in our opinion, and for the ſenſe to iudge it agreeable and correſpondent to our own priuate imaginations: I ſay, if this were all, all controuerſies of Religion betwixt all parties neuer ſo oppoſite & differẽt in opinion might eaſily (no doubt) ſurceaſe, and ſpeedily without either further delay or difficulty, be accorded, for that all ſides and parties do freely and

and voluntarily offer to professe this poynt, and that as I verily thinke from their hartes.

4. But (alas) this is neyther all, nor any sound part of all: all is but *we deeme*, and *we iudge* this is Scripture, and this is the sense: here is nothing in all, but that which marreth all, & that in the very maine point which should make all, and that is proper choice, priuate election, which we know by that which hath bene formerly treated, and sufficiently proued, must needes be heresy, and consequētly this maine ground of Scripture it selfe thus from our selues taken, and thus laid for auoyding of heresy, openeth the very mayne gap vnto all heresy. And yet I must here (though now with no small griefe, and vexation of spirit, I do remember it) liberally acknowledge, that for some yeares togeather (when I framed Religion in the shop of my owne braine, proper inuention, and priuate glosses, as all Sectaries vsually do) I was so hartily affected, sincerely (as I thought) delighted, yea as it were rauished with this alluring consideration, and best pleasing persuasion of Sacred Scriptures alone, whose sole authority I seemed to my selfe then to follow, and no other humaine or terrene motiue whatsoeuer, no not so much as once reflecting backe vpon the authority of the Church (whence as I receaued the Scriptures themselues, so much more ought I to haue receiued the sense) as I thought my selfe more thē halfe in heauen, when God knoweth I was ready to tumble into the pit of hell, thinking this way of the Scriptures alone of all other waies, the most infallible, and so certaine, as that I could not possibly erre thereby.

more to blame &c.

An example of the Authors case himselfe.

5. And being in this peremptory presuming veine, & straine of Scriptures to adde as it were fuell vnto the fire of this my strong conceipted imagination, I often tymes remembred, and with wonderfull admiration repeated, yea reiterated againe and againe that animous, courageous heroicall sentence and speach of Apostolicall, and Prophetical fortitude (as to me it then seemed) of *Luther* himselfe

ſelfe, who alledging Scriptures for his cauſe, and contemning all other proofes, thus triumphantly inſulted ouer King *Henry* the eight: *Hic ſto, hic ſedeo, hic glorior, hic triumpho, hic inſulto &c.* Here I ſtand, here I ſit, here I do glory, here I do triumph, here I do inſult ouer Papiſts, Thomiſts, Henriciſtes, and Sophiſtes, and all the gates of hell, much more ouer the ſayinges of men, be they neuer ſo hoously ſpeach of Luther. for me: ſo as I paſſe not if a thouſand *Auguſtines*, a thouſand *Cyprians*, and a thouſand King *Henries* Churches ſhould "ſtand againſt me. God cannot erre, nor deceyue, but *Auguſtines* and *Cyprians* may erre, and haue erred. So he.

Luther. l. cont. Regē Angliæ f. 341. tom. 1.

The ſtrāge preſūptu-

6. And truly this bould kind of free ſpeach affected me very much as then, for that it ſeemed to me ſimply to proceed out of the exceeding great confidence of his cauſe, and me thought that I felt and perceiued ſome part, and meaſure of the ſame ſpirit in my ſelfe at that tyme, which brought me alſo to this peremptory reſolution, to wit, that whatſoeuer I ſpake forth of Scriptures, or could make but the leaſt ſhew of wordes and warrant for, out of Gods holy booke, that muſt needes be true, certaine and infallible, in the very ſelfe ſame ſenſe that I ſpake it, and could not poſſibly, no not by men, or Angels be controlled. The ſame ſpirit alſo did I obſerue in many others of my brethren of the Engliſh Miniſtry, who in like manner, & ſome of them with greater zeale, grounded themſelues vpon Scriptures, euen as I did; which concurrence in opinion did not a little cōfirme me in this my owne headſtrong imagination.

7. But afterwardes vpon better inſight of matters many occurrences, and circumſtances of no ſmall importance for the ſhaking and ruinating of this falſe and tottering foundation, interpoſed themſelues to the veiw of my vnderſtanding: and theſe greatly calmed this feruour of mine and abated the edge of my appetite vnto the bare letter of the Scripture, and my owne Commentaryes thereupon.

8. For

8. For first I found, that euen *Luther* himselfe, that did thus confidently triumpth vpon alleaging of Scripture against all ancient Fathers, Thomists, Sophists, Henricistes, and the like, is not admitted nor followed by our English Church, in many of his maine positions of Religion, though we of England did, and do hould him for a great Saint, a flying Angell, one that had *Primitias spiritus*, the prime spirit of the new Protestant Ghospell: whereupon I haue heard some that haue presumed in their popular pulpit declamations, amidst their owne Sectaries to inuest him with the tytle of a fifth Euãgelist: I say, he is not believed by vs, though he cyte neuer so many Scriptures, and neuer so confidently in sundrie weighty positions and cõtrouersies now in hand, as namely about the *Reall Presence* wherein he most of all pretended, yea and had indeed foũded himselfe vpon cleare and euident Scriptures. And is it any meruaile, when hereby departing from vnity, must needes breed variety, and cause diuersity betweene the Sect-maister and the Sectaries? the Father of innouation and the followers? the author of Schisme and the mantainers? the inuentors of nouelties and the imbracers therof? Let vs heare what old *Tertullian* saith to the same aboue 1400. yeares agoe, when heretics were yet but yong and as it were in their infancy. *Mentior* (saith he) *si non etiam à regulis suis variant inter se, dum vnusquisq; proinde suo arbitrio modulatur quæ accepit, quemadmodum de suo arbitrio eadem composuit ille qui tradidit. Agnoscit naturam suam, & originis sua morem profectus rei. Idem licuit Valentinianis, quod Valemino, idem Marcionitis, quod Marcioni de arbitrio suo fidem innouare. Denique penitus inspecta hæreses omnes in multis cum Authoribus suis dissentientes deprehenduntur.* I am deceaued, if they do not yet differ from their owne rules amongst themselues, whilest euery man therfore tuneth the thinges which he receaued after his owne fashion, as the author deliuered them according to his fancy. The issue of the thing agniseth her nature and argueth the manner of her origen. The same is lawfull for-

Luther not euer believed by vs, although he cyte the Scriptures

De præscript. cap. 42.

for the *Valentinians*, that was lawfull for *Valentinus*, and for the *Marcionites*, that was lawfull for *Marcion* to bring in an innouation in Religion at their pleaſure. To conclude, all hereſies being throughly looked into, are found in many thinges to diſſent from the firſt Authors and broachers of them. Hitherto *Tertullian*. Can any more effectuall preſcription be made, then this, againſt the Heretickes of our dayes? Do they not ſeeme to expreſſe and repreſent the conditions and qualities of their ancient progenitors and forerunners? This then was my firſt cogitation, that albeit our Engliſh Proteſtants did well allow and admire that inſolency in *Luther* of preſſing Scriptures neuer ſo madly vnderſtood, againſt Catholickes: yet when he vrged neuer ſo cleare Scriptures againſt themſelues, & their opinions, they reiect and contemne both him and his Scriptures.

Abuſe of Scriptures by Heretickes.

9. Secondly, I conſidered that when the Diuell tempted Chriſt he came not without his *Scriptum eſt*, he had the Word for his warrant, and therfore the leſſe I meruayled that all Sectaries and Heretickes, from the very firſt foundation of Chriſtian Religion, had principally founded themſelues, and their hereſies vpon pretence of Scriptures, as may appeare by the ſeuerall workes of all the ancient Fathers, that confuted them: *Frequentes ſunt in citandis Scripturis* (ſaith *Tertullian*:) they are frequent in citing Scriptures. They runne ouer the Law, Pſalmes, Prophets, Ghoſpells, Epiſtles and the reſidue of holy Scripture with great facility (ſayth *Vincentius Lyrinenſis*) and euen *in compitis & conuiuijs*, in market places and banquets, amongſt their owne Sectaries, amongſt ſtrangers, priuatly, publickly in their bookes, in ſermons, will they be full of Scriptures: *Nihil vnquam penè de ſuo proferunt, quod non etiam Scripturæ verbis adumbrare conentur*: they bring nothing in manner of their owne, which they ſhaddow not and cloake with ſome Scripture or other, (not vnlike our *London* Dames, & the wyues of other great Towns and Cytties at this day, I had al-

Cont. hær. cap. 35. See the place, it is well worth the reading.

almoſt added *Shrewsbury.*) *Omnes tument &c.* all of them ſwell with pride, all of them promiſe knowledg, they are perfect Catechiſtes before they can their alphabet, *ipſæ mulieres hereticæ quàm procaces, quæ audeant docere, contendere, &c.* their very hereticall women how ſaucy, and malepert they are, which dare teach, contend &c. So *Tertullian.* And then further as *S. Nazianzen* before alledged well noteth, theſe hereticall Scripturians running ouer all the corps of ſacred Writ, nay galloping ouer the whole field of the Scriptures, as though the whole were but a horſe-raſe, they do here and there, *vno verbo vel altero, tamquam veneni gutta inficiunt*, with a word or two (of falſe expoſition) as with a drop of poyſon, infect the whole, peruerting the true fayth of Chriſt by their falſe ſenſe of the Scripture, and that to their owne damnation, and damnation of their followers, as the Apoſtle *S. Peter* doth ſignify. *De præſcript. c. 41*

10. Thirdly, I conſidered that not only the ancient Heretickes, but alſo the moderne Schiſmaticks and Sectaries of our time, did by the one and the ſame ſpirit appeale to the tribunall of Scriptures, and that both generally againſt thoſe of the Roman beliefe, & particulerly among themſelues, the one againſt the other, as *Lutherans* againſt *Sacramentaries*, and *Sacramentaries* againſt *Anabaptiſts*, and thoſe againſt theſe, and euery Sectary againſt his fellow, and all directly againſt God, his Church, and his Truth. And though ech Sectary profeſſe to alledge Scripture, and pretendeth neyther to build vpon the ſandes, nor vpon the ſhore of priuate fancy, or his owne vnſtable iudgment, but vpon the mayne rocke of God his word: yet Hereſies grow on all ſydes, and therupon controuerſies become endleſſe and interminable. I remember not long ſince, that lighting vpon a little booke of the *Anabaptiſtes*, I fell vpon thirty places of playne Scripture, and euery one of theſe places ſeemed by the externe letter, to make perſpicuouſly for the forſaid *Anabaptiſts*, and their hereſies, which yet in England we do condemne, and conſequently doe

Controuerſies grow endleſs by appealing only to Scriptures

hold all thoſe places of Scriptures to be miſalledged, abuſed, and falſely interpreted by them, be they neuer ſo many, ſeeme they neuer ſo playne or pregnant.

11. But here I would demaund of any ingenious Proteſtant how the *Anabaptiſt* can euer be conuinced of his hereſies by any groundes of Proteſtant Religion? VVill the Proteſtant appeale him to the Scripture? The *Anabaptiſt* cā produce more texts, and alleage more plentifull places of Scripture, then he can. Will he referre the interpretation of the places cyted on both ſides to the ſpirit? The *Anabaptiſt* preſently preſumeth and braggeth of a greater meaſure of the ſpirit then he. Will the Proteſtant accuſe his ſpirit, as erroneous, and authour of a wrong interpretation, as
3. Reg. 22. *Micheas* truly charged the falſe Prophets of *Iezabel*, when
20. 21, 22. 23 he tould them that *Sathan* had offered vnto Almighty God, that he would go forth, and be a lying ſpirit in the mouth of all *Achabs* falſe Prophets? Then will he reply againe, as
Ib. v. 24. *Zidkiah* did, *And when departed the ſpirit of the Lord from me to ſpeake in thee?* VVill he conuent him before the Conſiſtory, and Tribunall of the Proteſtant Church, & Biſhops therof, as diuers haue beene, and were burned by them? The *Anabaptiſt* preſently complayneth, and in this very iuſtly, that, that is no indifferēt kynd of triall to be iudge in their owne cauſe. Finally will the Proteſtaut remit it to the vmpiring of any other preſent Church, or be content that all Controuerſies betwixt them ſhall fall to the deciſion of the Fathers? The *Anabaptiſt* kicketh againſt that, & cutteth of all meanes of triall with this text of Scripture, *Spi-*
1. Cor. 2. 15. *ritualis homo omnia dijudicat, & ipſe à nemine iudicatur.* The ſpirituall man iudgeth all thinges, and needeth not to be iudged of any. Thus we ſee euen amongſt Sectaries thēſelues, Controuerſies grow endleſſe by Scriptures, though all pretend to belieue Scriptures, and plentifully to cyte the ſame.

12. Moreouer where the *Puritan* factiō in *England* ſwaieth moſt, as very vſually in good towns & great cities it doth:

there

there shall you find all their Preachers of this humour, they haue nothing in their mouthes but the Ghospell of Christ, the Ghospel of Christ, the pure Word of the Lord, as though their false & corrupted *Geneuã* Translatiõ were eyther part of the Ghospell or Word of God. And they seeme so farre forth to confide to their English translation, as that they affect to alleage Scriptures only, putting one vpon the necke of an other, disdayning as it were to quote any Father or ancient writer for interpretation of Scriptures or confirmation of their doctrine, esteeming their owne expositions, though neuer so vaine and impertinent, to be firme groundes for building any thing thereon, as out of the Scriptures.

13. And here I remember that not many moneths past perusing priuately with my selfe the foresaid booke of O. O. *Emanuel*, written by a Protestant against the *Puritans*, he among other things discouereth vnto the *German*, with whome he maketh his Dialogue, some 15. seuerall places of Scripture, so falsely, and impertinently alleadged by Puritan writers, that the *German* is inforced to conclude, *Thus I see already how ridiculous they are.* And verily he that shall read the places alleadged, & weigh them with any iudgment, will confesse that they are ridiculously applyed indeed, and yet with their followers all must be Scriptures which they speake, and the pure word of God vttered by the instinct of the spirit, be it neuer so fantastically or fanatically applyed.

Scriptures ridiculously alleadged by the Puritan.

14. VVell then, to come to the Conclusion, when I saw, and considered all this, and had weighed the same, with that indifferency of iudgemẽt that I possibly could, as in a matter so much importing my soule, it stood me vpon; I began first to suspect this spirit of *Luther*, that auerred so confidently his assurance of the scriptures, and true vnderstanding thereof, against a thousand *Cyprians*, a thousand *Augustines*, hauing no other ground thereof, then his owne particuler perswasion to that effect: which perswa-

ſion notwithſtanding was, and is in many points, held & proued to be erroneous, by ſuch as followed his breach, and namely by the Church of England: in which I ſaw many that reiected him, to be as confident in their owne perſwaſion, and to auerre for Scriptures, and the true Word of God, whatſoeuer themſelues did ſound out of the Bible in their owne ſenſe, and conſequently I did inferre, as a moſt certayne ſequele, that this profeſſion of admitting, beleeuing or following Scriptures, ech man out of his owne ſenſe and iudgement, without any certayne rule, band, or limit of expoſition, cannot be ſufficient to proue a man a Chriſtian Catholicke, and no Hereticke, for that it may open the way to be an Hereticke, if his choice of interpretation be erroneous. And thus much of this firſt Conſideration. There followeth the ſecond.

The ſecond Conſideration.

That Scriptures were not writtē for many yeares after the Church begāne.

VVHEN Almighty God of his infinite goodnes & mercy, after that immeaſurable ſpace of eternity, wherin the Bleſſed Trinity had raigned, and gloriouſly triumphed without any creatures, condeſcended to make a world, and to create man, and conſequētly vouchſafed therby to inſtitute a viſible ſociety, company, or Church vpon earth, to acknowledg, ſerue, and honour him, leauing vnto them ſufficient directions wherby they might accompliſh their ſeruice to him, and thereby to arriue to the hauen of happines: the ſame moſt wiſe God gouerned the ſaid Church for more then two thouſand yeares, without any writtē word, that is now extant. And after this large ſpace, when it pleaſed the Diuine Maieſtie, that the hiſtory of the worlds creation, mans propagation &c. ſhould be committed to writing for the benefit of ſucceeding poſterity, he ſtirred vp that great gouernour of his

his people, and Prophet *Moyses*, inabled him with a great measure of his principall, and propheticall spirit, inspired him, and then appointed him to compyle those famous bookes commonly called in Greeke *Pentateuch*, the first fiue bookes of the Byble, to wit, *Genesis* the booke of creation, *Exodus* the booke of their departure out of *Egipt*, *Leuiticus* the booke of Priests and Sacrifices, *Numeri* the booke of numbring the people, and *Deuteronomy* the booke of the lawes repetition.

16. In like manner the same God, whose pleasure was euer *to be with the sonnes of men*, houlding the high hand of his diuine prouidence ouer his Church, inspired likwise and appointed others also after the example of *Moyses*, holy men, to compose and write other bookes afterwards vpon diuers, and sundry occasions offered, as in the ould Testament may be seene. But yet we shall not find, that any of those bookes of *Moyses*, or any of the rest, that were written by the other Authors were degested, and collected in mãner, and method of orderly institutions, as in all other arts, and sciences is wont to be done, but rather by peecemeale, and by parts as occasion fell out, the Authors thereof principally intending an historicall narration, rather then any exact doctrinall instruction: and the reason is this, for that the ordinary institution, and instrnction of euery man how he ought to beleeue, liue, feare, and serue God, was for all this tyme (before the law written) to be taken only from the Church by traditions of Fathers to their children: and after the said law was written, also euery man, and woman was not remitted promiscuously, hand ouer head, to the reading of those bookes: but he was sent to take his instruction, and institution from the ordinary Superiours, Doctors, Gouernors of that Church, and these were to expound the law vnto him. For which direction, and tradition we find this warrant and commaunding, yea prescribing authority, *Aske thy Fathers, and they will tell thee, thy elders, and they will declare vnto thee*, Againe,

How Scriptures were first written.

Deut.32.7.

Gen.18.19. *The lipes of the Preiſt preſerue knowledg.* And yet in a third place: *I know that Abraham will demaund and teach his ſonnes, and houſehould, that they walke in my wayes &c.*

17. And now to come from the law to the Ghoſpell, frō *Moyſes* vnto Chriſt, and ſo to proceed orderly with the hiſtory of the Church: as God is no changling, but euer like himſelfe, euen ſo the beginnning, proceeding, eſtabliſhing of the new Chriſtian faith, and Church, was not much vnlike, if not altogeather reſembling the former. For firſt this Church was planted by our Sauiour at *Hieruſalem*, and ſpeedily by the induſtrious miniſtery of the holy Apoſtles, aſſiſted by the inſtinct of the holy Ghoſt, ſpread ouer the face of the earth: and yet neither the Church, nor the Apoſtles, the principall pillars of the Church, had as at this tyme any written inſtruction or methodicall inſtitution deliuered vnto them, concerning their teaching, preaching, or beleeuing, except only the articles of the Creed, deliuered by tradition in the Church, as will appeare in the ſubſequent Conſiderations. Secondly, the inſtitution that they had, they receiued it by inſtruction from our Sauiour his mouth, and from the immediate inſtinct, ſuggeſtion and inſpiration of the holy Ghoſt, who was promiſed by Chriſt himſelfe (who could not lie, nor deceaue) to aſſiſt the Church continually vnto the worldes end: and by this inſtitution, and inſpiration alone they taught, and conuerted both Iewes, and Gentils, inſtituted Churches, eſtabliſhing lawes and orders of life by word of mouth, and tradition only from hand to hand, before any thing of the new Teſtament was committed to writing. And this was the condition of the Church for ſome yeares, & that in the infancy and purity of Chriſtian Religion, as the Proteſtant muſt perforce confeſſe. Thirdly, when the VViſdome of heauen thought it expedient, that ſomthing ſhould be written, the firſt thing cōmitted vnto writing in the new Teſtamēt, was the Ghoſpell of *S. Matthew*, and this was collected, and digeſted in

Matt.28. 20.

that

that very order, as it is now presented to the Church, and that some eight yeares after the ascention of our Sauiour: then the Ghospell of *S. Marke* some fiue years after that: & then that of *S. Luke* written twelue years after the former, wherein diuers thinges omitted in the other Ghospell are recorded. And last of all was written the Ghospell of *S. Iohn*, conteyning in it many great, and important matters, which are not found in any of the rest: and this was not written of 66. years after the first visible Christian Church was planted, and established by the comming of the holy Ghost.

18. And now as all the rest were written vpon particuler occasions, so especially was this famous Ghospell of *S. Iohn*, which is the very key, opening the dore vnto the vnderstanding of all the rest, and particulerly vpon the occasion of *Ebion*, and *Cerinthus* their heresy, which impugned the Diuinity of the Sonne of God. VVhereupon I do inferre, that for that which concerneth the new Testament, the Church was for diuers yeares without any Scriptures at all: and for 66. yeares (which is the age of a man) the points related by *S. Iohn* more then were vttered in the other Ghospells (which are many and most important) were receaued and belieued in the Church by tradition only. And now for conclusion of all, I would demaund but one thing of the Protestants, that make such shew of appealing vnto Scriptures, and the Primitiue Apostolicall Church: & this was demãded aboue 1400. years agoe by *S. Irenæus* before cited, who liued in the very next age after the Apostles vpon the very like occasion: *Si neq; Apostoli Scripturas reliquissent nobis &c.* If the Apostles had left vnto vs no Scriptures at all, yet ought not we to follow that order of tradition, which they left to those to whom they committed their Churches? So that holy Bishop and Martyr: especially ought we not to follow that order of tradition, since the true worship of God, and the sauing doctrine of the Ghospell of Christ cõtinued for 2000. yeares

The Church continued many years without written Scriptures

Iren. lib. 3. cont. hær. cap. 4.

yeares in the time of the law, and for many other yeares in the dayes of the Goſpell; and that in the breſt of the Church, to be deliuered by tradition only without the help of any word written?

19. Wherby we cannot but diſcerne, and muſt acknowledge that Scriptures or the written word of God, were not ſo abſolute neceſſary for the reueaſing of God his will vnto mankind, and the continuing of man in that ſauing knowledge of him: but that his Diuine Maieſty might haue propagated, and preſerued his doctrine, and man in the truth by tradition only of word of mouth, without any Scriptures at all, if it had ſo pleaſed him, as he did for many ages and generations togeather, both before the firſt great deluge by water, in the dayes of the firſt Patriarkes, vntill *Abrahã* his time, whome he choſe for the head of his people: as alſo afterwardes when he directed the ſame people by like tradition, as well in *Egipt*, where they remayned in moſt cruell bondage for 400. yeares, as elſe where, before *Moyſes* wrote his forenamed bookes. And the like he might haue done with Chriſtiãs to the worlds great generall conſummation & laſt inundation by a flood of fire (according to *S. Irenæus* his ſentence) if he had liſted, as hauing inſtituted a more orderly, exact, and authorized Church; yea, and hauing indued it with greater priuiledges, according to the perfection of the new law, aboue the old, then he had done vnto the former of the *Iewes*. Whereupon it muſt needes follow by force of neceſſary conſequence, that the tradition of this Church, and pure authority thereof, both in propounding Scriptures vnto vs, and diſcerning the ſame which are truly Scriptures, and which are not, as alſo for deliuering vnto vs the true ſenſe, and meaning thereof in their interpretatiõ, and expoſition, is much more to be reſpected by vs then was that of the Iewes. Foraſmuch as Chriſt our Sauiour promiſed the continuall aſſiſtance of his ſpirit vnto this Church, and that in ſuch meaſure, as that it ſhould alone

be

be able to withſtand all the infernall power of *Sathan*, and the gates of hell, *id eſt*, the very entrance of all kynd of errour, or hereſy into it whatſoeuer.

20. Theſe then, that neuer ſo ſolemnely and neuer ſo confidently profeſſe that they for their partes do belieue, and follow the Scriptures, without due reference, or reſpect to the Church, forſomuch as all ſectaries and Hereticks, that are no Catholicke Chriſtians do profeſſe the ſame, as hath beene allready euidently ſhewed, that is to ſay, they will openly beare the world in hand, that they build their whole religion vpon the maine foundation of the Scriptures: whereas notwithſtanding it is out of queſtion that they rather build vpon their owne ydle heades, and fanaticall ſpirits; forſomuch as they deduce their acknowledgement of Scriptures, and the interpretation thereof from their owne braine, ſenſe, and priuate fancy, and not from any more ſtable authority at all. How Hereticks do handle Scriptures

21. This is made euident, and perſpicuous, if we examine any the leaſt ſect, or ſectary in the world, or compare many of ſundry ſects togeather, for that euery one of them, though as oppoſite amongſt themſelues, as heauen and hell, light and darkenes, God and Beliall: yet will all pretend to build vpon God his word, all will appeale vnto Scriptures, the *Lutheran*, *Caluiniſt*, *Anabaptiſt*, *Browniſt*, *Proteſtant*, and euery other ſectary: but when you tye them to the point, bring them to the examination of the Scriptures, queſtion them concerning theſe two particulers, to wit, which is Scripture, & how it is to be vnderſtood, then do they appeare in the liuely colours of Hereticks, then do they diſcouer their owne hereticall fancies to be both all, and the chiefe groundes, that euer they had to build their religion vpon, as by the enſuing Conſiderations will better appeare in both the heades before touched.

The third Conſideration.

How to know what is truly Scripture.

IF the Oracles of the Prophets, and Apoſtles, the diuine VVrit, I meane ſo called, becauſe the holy Scriptures were written by the miniſtery of Propheticall, and Apoſtolicall men, be in their owne nature of that ſublime excellency, and tranſcendent eminency, as hath beene formerly decyphered and diſcouered vnto vs: If the authority of the ſaid ſacred Writ be not humane, but diuine, not the word of any mortall mã, nor proceding frõ any earthly ſpirit, but the word of the immortall God, breathed frõ his heauenly ſpirit: and conſequently, if it be not in it ſelfe moſt holy, ſacred, ſure, certaine, and of infallible truth; then let vs aſſuredly know, that as on the one ſide, it is a capitall crime of ſacriledge to decree any thing for Scripture which is not, or to intrude any humane writing into the participation or aſſociation of Gods Diuine word: ſo it is a ſinne no leſſe damnable on the other ſide to call raſhly into queſtion, or to diſauthorize any part, or parcell of that which is Scripture indeed, or to deny thereunto the honour due to diuine and ſacred VVrit: and therfore it highly importeth vs aſwell in the one as in the other to mannage our ſelues with all humility, ſobriety, modeſty, and circumſpection, in a matter ſo weighty as the Scripture is, and ſo neerly concerning the eternall ſaluation or damnation of our ſoules.

23. Now then if the point ſtandeth thus, it behoueth vs indeed (if in any other matter, then eſpecially in this) to vſe all carefull, and exact diligence, that we may find out that certaine rule, and infallible direction before mentioned, that by the immediate guidance thereof we may moſt certainely atteyne vnto this, to wit, to know, what is truly Scripture and what is not: & if euer this were neceſſary

ceſſary, then much more in theſe later and worſer dayes, & times of ſchiſme and hereſy, when as no ſmall controuerſies are ſtirred vp about the ſame.

24. For whereas ſo many dangerous Sectes, and hereſies of perdition (to ſpeake in the phraſe of the holy Ghoſt) are rayſed vp from hell in theſe our vnfortunate times (vnfortunate indeed in reſpect of them,) and that within the compaſſe of one age, ſince one luxurious *Luther* opened the firſt gappe to the generall defection; all which ſchiſmes, and hereſies (as before hath byn notified) couertly ſhroud themſelues vnder the name and pretenſed veile of Scripture: the firſt contention, and now moſt neceſſary queſtion to be diſcuſſed with thē, is what books of the Bible or partes therof are truly Scripture, & what are to be wiped away, & to be cut of frō the ſacred Canō of holy Writ: & all to this end, that we may vndoubtedly know vpon what grounde we may ſtand ſafely, in citing authorities from thence.

The place is aboue cited.

How to know what is Scripture and what is not.

25. Furthermore, foraſmuch as all the bookes of the ſacred Bible, Gods holy volume, haue cōmonly, & anciētly hitherto bene deuided into theſe three orders or rankes: the firſt into ſuch as were neuer called into queſtiō by Catholick men though there neuer wanted hereticks calling thēſelues Chriſtiās, and reformed Chriſtians, as the Proteſtants do at this day, that impugned the ſame, as the *Baſilidians*, and the *Marcioniſts*, reiecting the ould Teſtament, as indited by an euill God, and *Fauſtus Manicheus* contemning all the foure Ghoſpells, as written by impoſtors.

1.

Apud Irenaū l. 1. c. 20. 22. 29.

Apud Aug. l. 32. cōt. Fauſt. c. 2. & l. 33. cap. 3.

26. The ſecond into ſuch bookes, as albeit ſome men did for ſome time doubt, whether they were Canonicall or not; yet afterwards they were receyued into Canon by the whole Church: that is, held for dyuine bookes written by the ſpirit of God, and of ſuch infallible truth, as they may be a Canon or rule, or ſure direction vnto our infirmity, for any thing that is found in them. For ſo *S. Auguſtine*, from the Etimology of the word deſcriberh the

2.

meaning of the word *Canonicall*, being applyed as a fit Epithete vnto the Scripture.

3. 27. The third order is into ſuch bookes, which notwithſtanding they go ordinary in the common Bibles, and containe in them many good morall inſtructions of piety, and were ſometimes by ſome particuler men eſteemed for eſſentiall partes of true Scripture: yet were they neuer ſo accompted by the vniuerſall Church, and therfore they are called *Apochrypha*, that is hidden or obſcure, for that their authority was neuer receiued, or publiſhed generally in the Church: and for ſuch are reckoned the third and fourth of *Eſdras*, the Appendix of the booke of *Iob*, the booke of *Hieremy* intituled *Paſtor*, the prayer of King *Manaſſes*, and finally the 151. *Pſalme*.

28. I ſay now, this tripartite diuiſion of holy Writ, being thus generally admitted, and receiued by all orthodoxe Deuines, doth it not concerne euery man that is carefull of his ſoules ſaluation, to inquire diligently after the purſuite and knowledge of theſe things, eſpecially in this generall ſummoning, and appealing of all vnto the Scriptures for the finall deciſion of all Controuerſies?

29. And now to ſpeake ſomething to the poynt concerning theſe three rankes & orders of bookes. The third of theſe is generally reiected by all, as well Catholickes as Proteſtants: the firſt is admitted by all. All the queſtion then is concerning the ſecond, and this comprehendeth ſundry bookes both of the old and new Teſtament, as of *Heſter*, *Baruch*, certaine parcells of *Daniel*, the bookes of *Tobias*, *Iudith*, *Sapientia*, *Eccleſiaſticus*, and the firſt and ſecond of *Machabees* out of the ould Teſtament, and certaine parts of the Ghoſpell of *S. Marke*, *S. Luke*, and *S. Iohn*, with the Epiſtles of *S. Iames*, *S. Iude*, the 2. of *S. Peter*, the 2. and 3. of *S. Iohn*, and the *Apocalyps* out of the new. All theſe I ſay are receyued by thoſe of the Roman Religion for Canonicall Scriptures, in the ſenſe before defined out of *S. Auguſtine*: that is to ſay, for holy and diuine bookes, written

What bookes are now in Controuerſy.

by the finger of Almighty God, by the miniſtery of thoſe who were *pennes of a ready writer*, and conſequently theſe of the ſecond ranke, were of no leſſe authority, nor infallible verity, then thoſe of the firſt order: for that in thinges immediatly, and alike proceeding from God his ſpirit, there can not be leſſe or more truth, but all are of equall credit, and ſo equally to be receaued, honoured, eſteemed, and beleeued. And thus much for the Catholickes, who for an infallible ground, and aſſured direction in this matter follow not any priuate erring ſpirit, but the neuer deceiuing authority of the Church; which Church and ſpouſe of Chriſt being guided by the ſpirit of God, according to the promiſe of Chriſt her Bridegrome, hath from all ancient tyme in former ages, in her Coūcells, Synodes, and Eccleſiaſticall Decrees, notified, declared, determined, and eſtabliſhed the authority of theſe foreſaid bookes of the ſecond rew for infallible and Canonicall: that is to ſay, declared them to be ſuch, and euer haue bene ſuch, to wit, of moſt certayne and infallible truth, though ſometimes & amongſt ſome men there haue bene doubt therof. And this is the manner of the Church to declare what is Scripture, but not to make it.

30. But as for the Proteſtants, I find ſuch diuerſity and contrariety, ſuch oppoſition, and contradiction among them, that they ſeeme vnto me as mē, intangled ſhall I ſay, nay perplexed, and diſtracted, not knowing what to doe, or whither to fly, or which way to turne them in this great buſines of diſcerning, and admitting Scriptures. And ſurely the reaſon of all this miſery ariſeth frō themſelues alone: *Perditio tua ex te*, it was ſpoken of Iſraells tranſgreſſion, but neuer more truly verified, thē of hereticall innouation: for that theſe miſerable deceyued, and deceyuing ſoules leauing the high rode of the Churches preſcription, can neuer poſſibly attayne vnto any infallible direction, one following one thing, and another an other, & that in this mayne point of the Scripture: importance, [illegible] *Hoſ.* 13.

pita, tot sententiæ, euery man will be a chooser, euery one will shew himselfe an Heretick: whence it commeth to passe, that Gods word is wretchedly abused, blasphemed, reiected by some, rent and torne in peeces by others, and that which on God his part was ordayned, and prepared for them to be a *sauour of life, vnto life*, becommeth by their misusage of it, a *sauour of death, vnto death*: and to speake all in a word, through default of their owne peruerse will concurring, and God his most righteous judgement following them hard at the heeles, it commeth to passe, that, that word which was giuen as a pillar of fyre to direct, and lighten them into all verity, is turned into a pillar of smoke, so darkening and infatuating their vnderstanding, that they rush headlong into all kind of heresy.

Protestãts follow their own choice or electiõ in admitting or reiecting Scriptures. 2. Cor. 2. 15. 16.

31. This being well perceyued by his Maiesty of England, according to that notable apprehension of his Noble Nature, he, as it were out of a pious, zealous, and Religious disposition (though wrongly misled by some time-seruing, and Statizing Theologue, who is somewhat to neare vnto his Royall Person) writeth as in part before you haue heard, concerning the Scriptures, and it is in effect as followeth: *As for the Scriptures, no man doubteth, I will believe them. But euen for the Apocrypha, I hold them in the same accompt that the Ancients did: they are still printed and bound with our Bibles, and publikely read in our Churches, I reuerence them as writings of holy and good men, but since they are not found in the Canon, we accompt them to be* secundæ lectionis *or* ordinis (*which is* Bellarmines *owne distinction*) *and therefore not sufficient, whereupon alone to ground any article of fayth, except it be confirmed by some other place of Canonicall Scripture*. Thus writeth his Maiesty, out of a good meaning no doubt, and therefore great pitty it is, that so Vertuous and Religious a Hart should erre, or conceipt amisse. But who shall determine, whether these Scriptures here called Apocrypha (which are those of the second order before mentioned) be Canonicall Scriptures or not? Here lieth the substance of the questiõ. His Matie

Premonit. pag. 36.

heere

heere, vpon the ſuggeſtion of his Domeſticall Miniſters of England, ſaith no: but the ancient Church of Chriſtendome ſaith yea, as doth alſo the preſent: and her iudgement being in this caſe aboue all earthly authority, is to ſtrike the ſtroke betwixt God, and man. Let the word of my Soueraigne in all other things ſtand as the ſtrong mountaine, that may not be remoued, and as the law of the *Medes* and *Perſians*, which could neuer be altered; only let not my lord the King be diſpleaſed with his ſeruant, and ſubiect in this, if his word may not ſtand, but muſt of neceſſity fall to the ground: as being countermaunded by the word of God, that can not, nor will not be diſauthorized by the word of any mortall man. *Dan. 6.15.*

32. It was ſuggeſted to his Matie (but ſiniſter was the information) that *Cardinall Bellarmine* in his firſt booke *de Verbo Dei*, *cap* 4. held the former diſtinction of *ſecundæ lectionis* or *ordinis*, and that in his Maieſtyes ſenſe: but it is nothing ſo, in the ſenſe that here is ſet downe by his Maieſty, to wit, that this ſecond order of bookes, are of leſſe authority then the firſt. For albeit *Bellarmine* doth (as before hath beneſaid) deuide all the bookes that are in the Bible into three ranks or orders, firſt into ſuch as were neuer called into queſtion by any Catholick men: Secondly into ſuch as notwithſtãding ſometimes haue byn doubted of by ſome, yet were afterwards admitted by the whole vniuerſall Church: And thirdly and laſtly, into Apocrypha: yet doth he not either call thoſe bookes of the ſecond order Apocrypha, or *ſecundæ lectionis*, as heere is ſet downe, nor yet *ſecundi ordinis* in his Maieſties ſenſe, as though they were leſſe to be beleiued, and of leſſe authority then thoſe of the firſt ranke; but rather he auerreth the quite contrary, that they are all of one and the ſelfe ſame authority. And therfore whoſoeuer he was that ſuggeſted this place of *Bellarmine* vnto his Matie, he dealt not well and ſincerely therin with his Prince, and he is bound by the law of conſcience, and by the law of a ſubiect towards his Soue- *Bellarm. diuiſion of the bookes of Scripture.*

raigne

raigne to acknowledg his errour, were it of malice, or of ignorance committed, and humbly prostrate vpon his knees, to craue pardon for this abusing of his Lord, and euer after to beware how he presume to whisper any such vntruth palpable, and notorious falshood into the eares of his dread Lord and King.

33. But now forasmuch as this point of denying the infallible authority and irrefragable credit of any the least booke, part, or parcell of Scripture, is so haynous, and temerarious a sinne as before we haue touched; yea, and that committed against the Blessed spirit, that breathed them all, and streamed these pure waters of life from one and the same liuing, and life-giuing fountaine: Let vs in the name of God, *in timore, & tremore*, euen with feare, & trembling, since the horrour of the sinne committed requireth this at our hands, examine a litle in what a dangerous, nay damnable state the Protestantes of our dayes do stand in, about their disauthorizing of Scriptures, not in blotting out one booke alone, but in wiping out many togeather from the number of the sincere Canon: & let vs further consider in what a gaze, and maze they stand, being vncertayne of their ground also, what they ought to beliue, should, or determine, after they haue lost the sure, and stable-staying anchor of the Churches authority in this behalfe.

34. As for example, the Catholickes do beliue all those bookes before mentioned, which are *secundi ordinis* in *Bellarmine*, both of the ould and new Testament, to be Canonicall Scriptures, of infallible truth: and the reason is drawne from the Church, for that she in her anciēt Councells hath admitted the same for such, at least wise since the 47. Canon of the third Councell of *Carthage* was enacted, wherin *S. Augustine* himselfe was present, and subscribed to the said Canon, which Canon auerreth them to be books of true Canonicall Scriptures: amongst which for example goeth the Epistle to the *Hebrewes*: and of this, my pur-

A sufficiēt prescription for authorizing these books for Diuine Scripture being 1200. years agoe.

pose

poſe is at this preſent to make ſome particuler Conſideration, for that the time (within whoſe lymits I am ſtraited) will not eaſily permit me to treat of all.

35. This Epiſtle then is belieued of the Catholicks, to be a true part of Canonicall Scripture, and written by *S. Paul* as well as the reſt, for that it was ſo receyued by the Church in old time, as namely in the Councell of *Laodicea*, the 59. Canon. And after that againe in the third Councell of *Carthage* before mentioned, and cited in diuers other Councells, and namely in the firſt *Nicene* (whoſe authoritie his Matie of England offereth to ſtand vnto) in the firſt *Epheſine*, and in that of *Chalcedon*, in all the grand Parlaments of the worlds Generall Councells it was receaued, and acknowledged as the genuine Epiſtle of *S. Paul*. But now in theſe our vnhappy times matters be raked into Controuerſies againe, and that after the whole Church hath in diuers Synods eſtabliſhed the thing: and euery ſort of Sectaries will needes adhere to their owne brayneſicke fancies, and will preferre their owne priuate opinion before the publicke determination and reſolution of the Church. Amongſt all others, as the captaine and ringleader of the reſt vpſtarts, *Martin Luther* (but it was after he had broken vow, and cloyſter, and married a Nunne) taketh vpon him to cenſure the matter in his Prologue to that Epiſtle, reuerſing, as erroneous, the graue and infallible iudgement of ſo many Generall Councells directed by the ſpirit of God; his wordes be theſe: *This Epiſtle* (ſayth Luther) *was neyther written by* S. Paul, *nor by any other Apoſtle, and yt conteyneth in it ſome thinges contrary to the Euangelicall and Apoſtolicall doctrine*. This was *Luthers* heady and giddy cenſure of this admirable parcell of holy Writ. Will any man hereafter ſo deſperately caſt away himſelfe in crediting him, who thus diſcrediteth Gods word?

Touching the Epiſtle of S. Paul to the Hebrewes.

36. With *Luther* in this point conſpire all the learned *Lutherans* about the diſauthorizing of this holy Writ, and namely *Ioannes Bremius* in his confeſſion of Wittemberg,

cap. de ſacra Scriptura, and the foure *Magdeburgian* good fellowes in their firſt loud-lying Century, *the 2. booke, the fourth Chapter, Col.* 55. and that audacious, and impudent Examyner, and Cenſurer of all the learning, and learned mē of the whole Chriſtian world, I meane *Martinus Kemnitius* in his examen of the 4. Seſſion of that famous Councell of *Trent*: And vpon this theſe men adūenture all their ſoules. VVill any man ſuffer himſelfe any longer to be deceiued by ſuch pure reformers, nay rather impure impoſtors? But *Iohn Caluin* the next ſucceeding reformer of theſe Reformers, being to beginne a new ſect of his owne head, he thought it moſt conuenient to oppoſe himſelfe againſt the *Lutherans* in this point, and therefore in his firſt *Inſtitutions* printed in the yeare of our Lord 1554. *cap.* 8. §. 216. he proueth that the *Lutherans* do erre in this point in houlding it not to be an Apoſtolicall Epiſtle: yet he will not affirme that it was written by *S. Paul*, but rather perhaps by *Barnaby*, or *Luke*, as may appeare in the ſame *Inſtitutions, chap.* 10. §. 83. and *chap.* 16. §. 25. Vpon which ſcruple rayſed by *M. Caluin*, the *Caluinian* Miniſters at a certaine Conuenticle of theirs, held at *Poyſy* in *France* in the yeare 1562. do in the third article of their Confeſſion, ſet downe this Epiſtle to the *Hebrewes* to be diuine Scripture: but yet *incerti authoris*, they leaue the authour of it to be doubtfull. And this is a ſubtill trick peculiar to *Caluin* his inuention, to wit, to differ from other Proteſtants, and yet not fully to agree with the Catholickes, but to haue ſomething ſinguler to himſelfe, as you ſee in this controuerſy, and it might be proued in many other.

How Caluin oppoſeth himſelfe to Luther & yet agreeth not with the Catholickes.

37. And here now I would demaund, vpon what warrant in the world doth *Iohn Caluin*, and his Sectaries contradict, and oppoſe themſelues againſt *Luther*, and his followers in this point? Certayne it is, he agreeth not with the Catholickes at all: and it ſeemeth then, nay it is more then certaine he followeth a ſeuerall way, and ſtraine by himſelfe, and hath no ground, or guide therein but his owne

owne will, iudgement, choice, and election.

38. The like diſpute I might propoſe about other bookes, or partes of Scriptures, and namely concerning the Epiſtle of *S. Iames* and the Apocalyps: the former whereof is reiected both by *Luther*, and all the forenamed *Lutheran* writers, *Brentius*, *Kemnitius*, and the *Magdeburgians*; all theſe auouch it to be no Scripture: but yet it is aſſerted, and aſſeuered by *Caluin* and the *Caluiniſts* for genuine, and vndoubted Scripture. The ſecond, which is that myſticall booke of the Reuelation compoſed by that high-ſoaring, and Eagle-winged *Iohn*, *S. Iohn* ſyrnamed the Deuine: this booke, though it be in like manner diſcredited, and diſauthorized from Canon, by *Luther*, and moſt of his followers, as namely by *Brentius* and *Kemnitius* in the places before alleaged; yet is the ſame booke eagerly defended againſt them by *Caluin* and his followers, and good reaſon haue they in their iudgement for it, foraſmuch as thence they take vpon them to demonſtrate the Pope to be Antichriſt, and the VVhore of *Babylon*, in regard of the ſeauen hilled Citty, and I know not vpon what imaginations beſides. And this Conſideration may be preſumed to haue beene an eſpeciall motiue vnto thoſe chiefe *Lutherans* the *Magdeburgians*, cauſing them to forſake both their Father *Luther*, and their *Lutheran* brethren in this caſe, and to concurre, and conioyne themſelues with *Caluin*, and the *Caluiniſtes* in defence of the Apocalyps.

Why the Apocalips reiected by Luther is accepted of Caluin & Caluiniſts

39. And yet I do not perceiue how his Maieſtyes aſſertion here about theſe bookes, doth not rather agree with the *Lutherans* then with the *Caluiniſtes*, for ſo much as he holdeth all thoſe bookes for *Apocrypha* & no Canonicall Scripture, which are named by *Bellarmine* to be *ſecundi ordinis*: in which ſecond order (as before hath beene declared) the *Cardinall* comprehendeth alſo theſe Epiſtles, to wit, the Epiſtle to the *Hebrewes*, that of *S. Iames*, and the *Apocalyps*, and conſequently it is neceſſarily deduced, and inferred vpon his Maieſtyes words and diſcourſe, that he houldeth

theſe for no Canonicall Scriptures. And this is contrary vnto *Caluin*, and vnto the Church of England, and vnto his Maieſty himſelfe: for he auoucheth them to be Scriptures, & ſo vpon my knowledge doth the preſent Church of England. And laſtly his Maieſties ſo long ſtanding vpon the *Apocalyps* in this his *Premonition*, doth well ſhew that he eſteemeth it for Scripture: and this contradiction alſo muſt light vpon him, who againſt knowledge and conſcience (if he hath eyther) wrongfully ſuggeſted the place of *Bellarmine* vnto his Matie.

The concluſion of this Conſideration

40. But my maine Concluſion of all is this, that nothing can be certaine, as here it is ſufficiently prooued, when a man once departeth from the Authority of the Church (for this is a certaine rule vnto all, & ſuch a rule as is authorized by God himſelfe:) for then euery man may make and vnmake Scripture at their pleaſure, and vpon their owne perill. But ſure I am, that he can neyther giue, nor take away diuine authority from the Scriptures. And if you ſay, that neyther the Church can do this, I demand firſt, who art thou that compareſt thy ſelf with the whole Church? I grant it to be true, but yet let me tell thee this withall, that though the Church cannot giue diuine authority to any writing which from the beginning was not truely Scripture, nor take away the ſame from any part of that, which from the very beginning was Scripture: yet may the Church declare what bookes were written by Propheticall or Apoſtolicall men, as before hath bene ſaid, and conſequently by the finger of the holy Ghoſt, and ſo were Canonicall Scriptures, and of infallible truth: and this might the Church know partly by tradition (others not knowing the ſame, might without ſuſpition of hereſy doubt of their authority before the ſaid declaration of the Church) and partly alſo by the euer-guiding aſſiſtance of the holy Ghoſt in her Synodes, when any ſuch weighty matters, for direction of the whole Church, were treated: in which Councells

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the ſaid Church after due inquiſition made, and inuocation of the holy Ghoſt (as her common cuſtome is) might no leſſe conclude, and bind all with *Viſum eſt Spiritui Sancto, & Nobis*, then did they of the firſt Councell in the Actes of the Apoſtles, which no priuate man hath authority to do, though *Luther* and *Caluin* preſumed to determine the ſame.

The fourth Conſideration.

THE briefe ſumme of all hitherto treated of in this ſecond Chapter concerning the Scriptures, is in effect thus much: firſt, euery believing & appealing vnto Scriptures, is not ſufficient to proue a man a Chriſtian Catholicke, for that ech Sectary doth offer this. Secondly, that tradition without Scriptures might haue continued as ſufficient for inſtruction, if God had ſo pleaſed, according to that of *S. Irenæus* before cited: and this is proued for that both the Church vnder the law, and vnder the Ghoſpell, were inſtituted & ordayned by tradition without Scriptures, as appeareth by the very time of the writing of the Scriptures, both of the old and new Teſtamẽt after that the Church was firſt planted. Thirdly the written Scriptures are diſtinguiſhed & diſcerned what is Scripture, and what not, what Canonicall, and what Apocrypha, and that by tradition, and this is all about the letter of the Scripture only. There reſteth yet the greateſt poynt of all, and of moſt importance behind, and this is, how true Scriptures are to be rightly ſenſed and interpreted. For if that of *Tertullian* be true in the 17. Chapter of his Preſcriptions: *Tantùm veritati obſtrepit adulter ſenſus, quantùm & corruptor ſtylus:* A falſ gloſſe marreth the truth, as much as a naughty text. Or that of *S. Hierome*: *Nec putemus in verbis Scripturarum eſſe Euangelium, ſed in ſenſu, non in ſuperficie, ſed in medulla, non in ſermonum ſolys, ſed in radice rationis.* Neyther

How the true ſenſe of Scripture may be tryed.

1.

2.

3.

4.

Hier. c. 3. in epiſt. ad Epheſ.

let vs thinke, that the Ghospell resteth in the wordes of the Scriptures, but in the sense of the Scriptures, not in the rind or barky letter of the wordes, but in the marrow of the meaning, not in the wordy leaues, but in the root of reason, by a right vnderstanding therof. Or that of *S. Augustine* to the same effect: *Si in Scripturis sanctis profunda sunt mysteria, quæ ad hoc absconduntur, ne vilescant, ad hoc quæruntur, vt exerceant, ad hoc aperiuntur, vt pascant*: If there be profound mysteries in holy writ, which are therfore hid that they become not vile, therfore sought after, that men may be exercised, and set on worke, therfore disclosed, that they may feed. Lastly, *Si mare sit diuina scriptura, habens in se sensus profundos, altitudinem propheticorum ænigmatum*, as *S. Ambrose* auerreth: If diuine Scripture be a sea, contayning in it bottomles depth of profound senses, that is, the depth of propheticall riddles, questions aud predictions &c. *Si machera &c.* as the same authour hath it: If it be a sword with a sharpe and cutting edge, oh then how warily ought we to walke in this way of sensing Scriptures? *Quæ nihil aliud est nisi Epistola quædam Omnipotentis Dei ad creaturam suam*, as *S. Gregory* speaketh; which is nothing else but a certayne Epistle of the Omnipotent God vnto his owne creature.

Aug. in psal.140. præf. prope initiũ.

Lib.3.Ep. Epist.19. Constant.

Ambros.l. 3.c.3. in Lucam.

Lib. 4. Epist. regist. epist. 40.

42. If a subiect should eyther maliciously, or negligently misinterprete the letter of his Prince, and that in a matter of some great moment, should he escape seuere punishment? And shall the treacherous hereticke, who wilfully and maliciously vpon his owne peruerse choice deprauеth, corrupteth, and misinterpreteth the Scriptures, the letter, Epistle, and proper hand writing of his God, escape deserued condemnation? *Grande periculum est in Ecclesia loqui, ne fortè interpretatione peruersa, de Euangelio Christi, hominis fiat Euangelium, aut, quod peius est, Diaboli*. So S. *Hierome*. It is no small hazard to speake in the Church, least happily the Ghospell of Christ, become the Ghospell of man, or that which is worse, the Ghospell of the Diuell, and all by a peruerse, and naughty interpretation. Is the Scripture a bottom-

The danger of rash vsing or abusing the Scriptures.

In Cõmentar. ad Galat. 2.

lesse

leſſe ſea, and is there no daunger of drowning, nay damning in hell, if men be to buſy with it to abuſe it? Is the Scripture a ſword, as *S. Ambroſe* reſembleth it, or a two-edged ſword, for ſo *S. Paul* to the *Hebrewes* compareth it; & is there no danger of cutting, and wounding, and killing by this ſword, if it be vnwarily handled? *Scriptura ſancta (ſaith S. Ambroſe) attento animo legenda, ne quis has cùm legerit, quaſi puer macheram tractare per infantiam, fortiora arma neſciret, magiſq; vulnus ex imprudentia, quàm ſalutem ex lectione ſentiret. Infirmos enim tela ſua vulnerant: nec poteſt bene vti armis, qui ea ferre non nouerit.* Sacred Scripture muſt be heedfully read, leaſt any man that readeth them be vnſkilfull to handle theſe ſtronger weapons, as a child, by reaſon of his infancy, skilleth not how to handle a ſword, and conſequently rather receaueth and incurreth the wound of damnation through his imprudency, abuſing them, then the help of of ſaluation by the right reading of them. For the weake are wounded by their owne weapons: neyther can he vſe weapons well, who knoweth not to weild them.

Lib. 3. in Lucã c. 3. prope finẽ lib. & cap.

43. It is excellently obſerued by *Theophilact*, and it is the common obſeruation of all the Fathers, that when the Apoſtles curiouſly inquired (*nondum enim ex alto Spiritu ſancto repleti*, for as yet the holy Ghoſt was come vpon none of them) after the knowledge of the day, and houre of iudgment, when the time preciſely ſhould be, *occultat Chriſtus, non ignorat diem*, he hideth the day, he is not ignorant of the day (let *Caluin*, and his ſectaries blaſpheme, as long as they will, againſt the knowledge of Chriſts ſacred humanity:) and the reaſon rendred is this, *Ne cognitio diei iudicij tanquam machera eis*. Leaſt the knowledge of the day of iudgement (reuealed by Chriſt vnto his Apoſtles) ſhould proue as a ſword, put into a childes hand. Thus then you ſee both by all former examples, and eſpecially by this laſt of the Apoſtles themſelues, what a dangerous way the path of the Scripture is to walke in, if we be not warily guided therein. For as by the natiue, and genuine inter-

pre-

pretation of Gods sacred Epistle (as *S. Gregory* stileth holy VVrit) men are directed aright through the sourges of the seas of this world, to ariue securely at the hauen of saluation: euen so by an erroneous, and false exposition of the same Scripture, men are deceiptfully misguided, & wrongfully lead, as it were blind-foulded, into the brakes, and briers of pestiferous, and pernicious heresies, to the euerlasting damnation both of the beginners, and followers.

44. *S. Paul* calleth the Scripture the *sauour of life vnto life*, and *the sauour of death vnto death*; which as it is true in that place, in respect of the sauing of some, and the perishing of others: so it is most true in regard of the right sensing of it by the sonnes of the Catholick Church, who follow Catholicke interpretation, and the wrong interpreting of it by others, that are out of the Church, and adhere vnto false exposition, and hereticall innouation.

Cap. 39. præscript. 45. *Tertullian* is of opinion, that the Scriptures themselues are so disposed by the will of God, that they should minister matter vnto Hereticks: his reason is, because he readeth in Scripture, that there must be Hereticks which without Scriptures could not be, and yet his meaning is not, that the Scriptures are the cause therof. Christs prophetical prediction was no cause of *Iudas* treason, but rather mans temerarious presumption vpon Gods word, and precipitate intrusion into his booke, by erroneous and false conceipted opinion, is the true cause of all errour and heresy.

The cause of Heresies.

46. *S. Augustine* writing to *Consentius*, doth excellently discouer the cause of heresy in these words: *Omnes Hæretici Scripturas sibi videntur scrutari, cùm suos potiùs scrutentur errores; & per hoc, non quòd eas contemnant, sed quòd eas non intelligant, Hæretici fiant*. All hereticks do seeme to themselues to follow Scriptures when in very deed, they rather follow their owne errors; and heereby it commeth to passe, that they are made hereticks, not for that they contemne the Scrip-

Scriptures, but for that they vnderstand them not.

47. But heere me thinks, I heare the Heretickes obiect (as I haue heard them often, whilest I did frequent their hereticall Conuenticles, and Sermons) that the Scriptures are easy to be vnderstood: That the Word is neare vs, not farre from vs: That it is a lanterne vnto our stepps, and a light vnto our pathes. And thus will they fly through the law, and the psalmes, the Prophets, and Apostles, as *Vincentius* noteth of the Heretickes of his time, to proue the facility of the Scriptures. To this I answer, and grant it to be true in respect of sundry passages of holy Writ, where the lambe may wade as well, as the Elephant may swymme; yet that other places of Scripture are hard, intricate, mysticall, and very apt to be mistaken, besides many proofes, and those most pregnant that might be brought out of the Scriptures and Fathers, the experience of our vnfortunate dayes doth most clearely euince.

The hereticall obiection that the Scripture is easy & open, answered.

Psal. 118.

Cont. haer. cap. 35.

48. For otherwise how commeth it to passe, that all Christendome is in an vproare about the exposition of Scriptures? How grow so many contentions amongst the learned at this day? Why haue we so desperate, and obstinate heresies, grounded (as the heretickes thinke) vpon such apparent, and pregnant places of Scripture, as that the Authors therof (being deceaued themselues, and deceiuing others by the Scriptures) will rather desperatly choose to loose their liues, & their soules together, then to forgoe, and abiure their opinions in matter of religion, which once by the least apparent shew of Scripture, they haue begunne to defend: These men though neuer so learned, neuer so wise, neuer so morally vertuous, yet are they deceiued. Shall I say by Scripture? may rather they wilfully by their owne hereticall choice against the knowne interpretation of Catholicke Church, Roman Church, ancient Church, abuse the Scriptures, and so are deceaued, intangled, blindfolded: and this they could neuer be brought vnto, if the Scriptures were so easy that

a priuate ſpirit might interprete without the publicke ſpirit, and interpretation of the Church. And to this *S. Auguſtine* alludeth, ſaying: *Multis & multiplicibus obſcuritatibus, & ambiguitatibus decipiuntur, qui temere legunt Scripturas, aliud pro alio ſentientes.* They which do raſhly read Scriptures, are deceaued with many and ſundry obſcurities and ambiguities, taking one ſenſe for another: which would not be if all were eaſy in the holy Scriptures as all Sectaries do pretend.

Aug. l. 2. de doctrina Chriſtiana cap. 6.

49. The vnderſtanding then, and true ſenſe of the Scriptures is the very mayne poynt which importeth and importuneth vs for our ſaluatiō: and in ſeeking out this, if euer by ſeeking we meane to find it, we muſt firſt abandon our owne iudgment, and particuler election, and imbrace the common & publicke iudgment of Chriſt his Church: This is the interpreter of the Scriptures, this is the controller and guider of all certayne and ſure expoſition: *Expetitq; hic ſenſus certa interpretationis gubernaculum*, to cite the whole ſentence out of *Tertullian*; this ſenſe requireth the ſtay of a ſure interpretation: and this is only that which can make a man a true Catholicke Chriſtian.

De præſcript. c. 9.

50. *S. Auguſtine* amongſt thoſe manifould cōflicts which he had with the *Manichees*, concerning the Catholicke Church and her authority, openly and ingenuouſly profeſſed vnto the ſaid *Manichees*, that he would not haue believed the Ghoſpell, if the authority of the Catholicke Church did not moue him therunto. Whence I do obſerue, that if we receiue the Ghoſpell vpon the credit of the Church, for that the Ghoſpell would not be believed to be the Ghoſpell, vnleſſe the authority of the Church did tell vs that it were the Ghoſpell: then followeth it neceſſarily (for the argument is drawne *à maiore ad minus*) that much more ſhould we depend and rely vpon the Church, and take from her the true ſenſe, meaning, and expoſition of the Ghoſpell, from whom we haue believed and receaued that it is the Ghoſpell: and therfore ſayth the ſame Father

S. Auguſt. would not haue believed the Goſpell but for the authority of the Church.

to

to his friend Honoratus: *Multò facilius mihi perſuaderem, Chriſto non eſſe credendum, quàm de illo quidquam, niſi ab his, per quos credidiſſem, eſſe credendum.* I ſhould much more eaſily perſwade my ſelfe, that we ought not to beleiue in Chriſt at all, then that any thing were to be learned, cõcerning him, of any man, but only of thoſe by whom I was taught to beleiue in Chriſt. Can any thing be ſpoken more effectually for the authority of the Church, ſince this is the ſole cauſe of his beleiuing the Ghoſpell? this is the only motiue of his imbracing the fayth of Chriſt?

51. But now whether Proteſtants do follow this trade, and way of true Catholiciſme in their ſenſing, and vnderſtanding of Scriptures, this is not hard to diſcouer. For when wee come to particuler controuerſies, and to ioyne iſſue togeather, and that they and their aduerſaries do alleage Scriptures, and expound the ſame; then doth it appeare, as cleare as the ſunne, who followeth a priuate interpretation, and who adhereth to the true Catholicke Churches expoſition. For the Roman Catholicke firſt deſyring to find out the truth, and then willing to imbrace nothing but the truth, reflecteth vpon the former interpretation of ancient Church, when the preſent controuerſy was not yet in hand; and conſequently when the expoſition cannot be ſo much as in any ſemblable reaſon ſuſpected to be wreſted, or wrongly interpreted by men of thoſe ages (who neither feared, nor fauoured any perty) but muſt needes be according to the common meaning and ſenſe of the Church in thoſe ancient tymes: and this interpretation (which the Proteſtants alſo in ſome of their better humours do admit for good) the Catholicke followeth; & vpon this, as vpon the rocke of God his word, truly ſenſed by the Church, he ſtayeth himſelfe; & buildeth his religion.

The difference betweene Catholicks and Proteſtãts in gathering the ſenſe of Scripture.

52. Now the Proteſtãt being guilty in his conſcience, and knowing well, that antiquity deteſteth, and hath already anathematized his hereſy, he by all meanes poſſible,

by vociferatiõs and exclamations ſeeketh to extenuate the authority of this Church (much like to the theefe or malefactor, who arreſted by the law to abyde the triall of the ſame, beginneth to raile, & exclaime againſt his lawfull Iudge, and iurours:) and then in his imagination he deuiſeth certaine *Chymera's* and *Idea's* of his Church in former tymes, in the ayre, of his owne brayne, which lineally, ſayth he (but God knoweth how, for he knoweth not) deſcended vnto *Luther*, and *Caluin &c.* And from theſe people partly, and partly from himſelfe frameth the Proteſtant his expoſition of Scripture, and vpon this foundation buildeth he all his religion of his owne deuiſe.

53. And albeit all Fathers do not allwaies agree in one and the ſelfe ſame ſenſe, and expoſition of Scripture (for that there may be diuers ſenſes of one & the ſelfe ſame place of Scripture, as before you haue heard at large:) yet doth the holy Ghoſt ſo tune, and ſtrike vpon the ſtringes, the tongues and pens, I meane of theſe ancient Worthies of the Church, that all the variety, that euer I could find yet amongſt them, ſounded forth a heauenly harmony, and neyther iarred, nor yet was diſſonant from Scripturs verity, or faiths Analogy: ſo farre is the Churches vnity from all contrariety. And verily this diuerſity of antiquity in the expoſition of Scriptures without all repugnancy, or any contrariety, was no ſmall motiue vnto me to imbrace the preſent Roman Catholicke Religion (which alſo I found in them) for I could not but conclude, that as one ſpirit breathing out theſe Scriptures intended all theſe ſenſes: ſo the ſame ſpirit guided all. And therefore no mervaile, that neyther the ages, wherein ſuch Fathers liued, nor any ſucceeding Century of the Church reprehended their expoſitions. For the wiſdome of the ſpirit euer continued in the Church, and thereby they knew that ſuch variety breeded no contrariety; whilſt one Father ſenſed the Scripture litterally, another Allegorically, and another myſtically, or Anagogically; but yet all to a pious

ſenſe

ſenſe, and with no obſtinate proteruity, or animoſity againſt that which the Church did hould or determine for trueſt.

54 And now to come vnto ſome particuler expoſition of Scriptures by the Fathers; let vs inſtance in the age of *S. Auguſtine*, for the Proteſtants are wont to graunt that the true Church floriſhed in his tyme, and his Maieſty alſo condeſcendeth to extend the tryall of Controuerſies to his tyme, and ſomwhat further. The ſame Father writing of this Church (we haue formerly mentioned) proueth the ſame firſt to be viſible, and obuious vnto euery mans eyes, againſt the aſſertion of the Proteſtants inuiſibility of the Church: and this he confirmeth out of the words of our Sauiour, regiſtred by the Euangeliſt, *Matth. 5. A Citty vpō ahill cannot be hidden*: that is to ſay, the Church cannot be inuiſible: which is many tymes repeated by the ſame Father to this effect. As alſo forth of thoſe wordes of the Pſalmiſt, *Pſal. 18. In ſole poſuit tabernaculum ſuum*, he put his tabernacle in the ſunne: that is, he placed his Church in the light of the world, to be ſeene of all men.

S. Auguſtines poſitions of the church

Aug. l. 2. cont. Petil: c. 31. & lib. de vnit. Eccleſ. c. 14.

Aug. in ep. Ioan. tract. 2.

55. In like manner the ſame Father applieth, and expoundeth thoſe wordes of Chriſt *Matth. 5.* about the Candle placed on the Candleſtick, to ſignify the viſibility of the Catholicke Church; crying out againſt them, *Qui contra lucernam in candelabro poſitam oculos claudunt*, who willfully ſhut their eyes againſt the Candle placed on the Candleſtick: *Qui tam magnum montem non vident*, who cannot ſee ſo great a hill, as the Church is. And laſtly for concluſion of all, he giueth his cenſure of them in theſe words: *Quid amplius ſum dicturus, quàm cecos eſſe?* What ſhall I ſay more of them, but that they are blynd? Thus did *S. Auguſtine* interpret, and apply theſe Scriptures, and many more to this purpoſe, as you ſhall read throughout his whole Tract, *de Vnitate Eccleſiæ contra Petilianum*, and els where.

That it is viſible.

Aug. ibid.

56. And the ſame *S. Auguſtine* to proue that this Catholicke viſible Church doth not conſiſt of the good and elect

That it cõ ſiſteth of good and bad.

only (which is an other erroneous poſition of Proteſtant Religion, and proued largely by *S. Auguſtine*, to haue bene the Hereſy of the *Donatiſts*, and *Pelagians* their brethren) but of good and bad togeather vnto the worlds end: and for confirmation thereof he doth produce, & interpret thoſe Parables vſed by our Sauiour *Matth.* 3. to wit, of the good corne, and chaffe in the floore, and of the net caſt into the ſea that brought vp both good, and bad fiſh; and laſtly of the weedes, and good corne, commaunded to be permitted to grow togeather. Vpon which place *S. Leo* the firſt giueth the gloſſe thus: *In extremo iudicio ſunt quædam vrenda flammis, ſunt alia condenda horreis:* In the laſt iudgement, ſome things are to be burned with the flames of danation, other thinges are to be gathered into Gods granary. All theſe places, and many more, both *S. Auguſtine*, *S. Leo*, & many of the Fathers do interprete of the good and bad, that are promiſcuouſly mixed in the Church togeather. Do our Proteſtants follow theſe expoſitions?

That it cãnot faile or periſh.

57. Thirdly my forſaid Authour goeth yet further, for prouing of a third aſſertion, as contrary to the Proteſtants, as they are oppoſite vnto truth, to wit, that this publick, and viſible Church (graunted once by Proteſtants themſelues to haue beene the true Church) could neuer faile, or euer fall away to the worlds end. For prouing of which aſſertion, he alleageth ſundry paſſages of holy Writ, farre different for interpretation, from the Proteſtants ſenſe. His wordes be: *That Church* (ſaith he) *that was once of all Nations* (*he meaneth the Catholicke*) *is it not vow? Hath it perished? They ſay ſo, that are not in her. O impudent voyce! Is not thee, becauſe thou art not in her? This abominable and deteſtable voyce full of preſumption and falſity, ſuſteined by no truth, illuminated by no wiſdome, ſeaſoned with no ſalt, vaine, temerarious, precipitate, and pernicious is preuented, and reſiſted by the holy Ghoſt &c.* And then doth he cyte ſeuerall places of Scripture, to proue, that (notwithſtanding all oppoſition, and contradiction of Hereticks) that the ſaid viſible Church being once col-

Aug. cõc. 2. in pſal. 101.

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lected of all Nations, and placed vpon the open hill, and mount of this world, and conſpicuous vnto the eyes of all, could neuer poſſibly vaniſh away againe or fall frō Chriſt, as Proteſtants do falſely charge the Mother Romā Church: and conſequently, they would neuer agree to expound theſe Scriptures as *S. Auguſtine* did. But whome ſhall we rather belieue? VVhether is a *Luther* or a *Caluin*, or *S. Auguſtine* to be followed? Or which Church, his, or this of the Proteſtants is likeſt to go neare the truth, and to light vpon the true meaning of the holy Ghoſt in expoūding theſe Scriptures? For certaine I am, their expoſitions vary, and are repugnant one to the other.

58. And in this manner might I proceed in diſcloſing this great Doctor, and famous pillar of the Church *S. Auguſtine* his iudgment, for the expoſition of Scriptures, concerning all controuerſies (or the moſt of them) betweene the Catholickes and the Proteſtants at this day, wherein the ſayd Father is no leſſe perſpicuous, and copious, then as if being an eye-witneſſe, and an eare-witneſſe of all poynts now controuerted, he had written in theſe very dayes offtrife amongſt vs. And eyther this is, or I know not what can be a manifeſt demonſtration, that the holy Ghoſt guided the pen of this worthy Doctor, to taxe and preſcribe againſt the manifould hereſies of our times. As for example, touching the doctrine of *Purgatory* (whome Doctor *Field* out of a fanaticall ſpirit, and ſpirit of hereſie furchargeth, and falſely traduceth of hereſy) what writer of this time can deliuer, and ſet downe his opinion more reſolutely, then he doth his, prouing the ſame irrefragably, both by the allegation and expoſition of ſundry paſſages of holy Scripture, as namely by thoſe words of our Sauiour, *Matth.* 12. *It ſhall not be remitted vnto him, eyther in this life, or in the next.* Whereupon this great Doctor inferreth, that ſome ſinnes are remitted in the next, and conſequently, there muſt be a *Purgatory*. And ſo that place of *S. Paul* 1. *Cor.* 3. (*Euery mans worke ſhallbe tryed by the fire, of what*

S. Auguſt. fully agreeing with the opinion of the moderne Catholicks.

Aug. l. 21. de ciuit. c. 13. & l. 6. cont. Iuliā. cap. 5.

ſort

In Pſal. 31. prope init. Enchir. c. 67. & 68. & l. de fid. & oper. c. 15. l. 21. de Ciuit. Dei c. 21. & 26.

ſort it is,) *S. Auguſtine* doth alſo apply to proue the ſame purging fire to remayne for ſome ſinnes, or bad workes in the next life. And theſe expoſitions of Scripture confirming *Purgatory*, deliuered by *S. Auguſtine*, and oftentimes reiterated in his workes, were neuer reprehended by any as falſe, nor the Father taxed, as teaching any erroneous doctrine diſſonant from the doctrine, and beliefe of the Catholicke Church (which doubtleſſe he could neuer haue eſcaped, had his aſſertion of *Purgatory* bene erroneous, liuing in the age of *S. Ambroſe*, *S. Hierome*, and other learned Fathers, who wanted neyther learning, nor zeale, to haue both matched him, and confuted him, had he ſwarued in ought from ſound faith, and the doctrine of their preſent Church:) and conſequently *Purgatory* was then held for no errour or hereſy. And the like I might aboundantly proue in many other pointes, both out of *S. Auguſtine*, and ſundry other of like antiquity, learning, and ſanctity.

59. Finally the concluſion of all this mayne Chapter, and Treatiſe of ſacred Scriptures, muſt of neceſſity fall out to be this: that not all believing of Scriptures, nor appealing vnto Scripture, nor ſenſing of Scriptures, nor preſuming of the ſpirit, is ſufficient to make a man a Chriſtian Catholicke, for that as hath beene formerly noted forth of *S. Bernard*, many men preſume of Gods ſpirit, when it is not, but their owne ſpirit, or rather the ſpirit of Sathan, and conſequently take, or rather miſtake their owne ſpirits expoſition, for the interpretation of the holy Ghoſt. Againe, ſome when they erre in expounding Scriptures, are notwithſtanding of opinion, that they follow Scriptures, when indeed they follow their owne errours. So *S. Auguſtine* obſerueth.

The concluſion of this chapter & conſideratiõ.

60. Thirdly, others by a peruerſe interpretation make of Chriſts Ghoſpell mans Ghoſpell, or that which is worſe the Diuels Ghoſpell, as *S. Hierome* noteth: and yet all theſe with the Deuill, and all former hereticks pretend to vrge, and build vpon Scripture. But no meruaile, if all theſe

theſe appeale vnto Scriptures vpon a falſe confidence, thinking that the word of God maketh for them, when it maketh againſt them. For let theſe Scripturians be but marked, let them be vnmasked, that is, as *Vincentius Lyrinenſis* excellently deliuereth the obſeruation againſt them; let not only their ſayings, but their meaninges, not their wordes but their ſenſes of Scripture be noted, then their bitternes ſhall be detected, their madnes diſcloſed, their new poyſon vented forth, their prophane noueltyes reuealed: then the hedge ſhalbe cut, then the boundes of Fathers ſhall be tranſlated, then Catholicke faith ſhall be violated, and the Churches poſition cancelled. Hitherto *Vincentius*.

Vincent. cont. haer. cap. 36.

A notable ſpeach of Vincentius Lyrinenſis.

61. The only way then to make a man a true Chriſtian Catholicke indeed, if all ancient rules and Canons of the Church fayle not, is firſt to admit, and reuerence that for Scripture, which the vniuerſall Catholicke Church hath by lineall deſcent of tradition deliuered, and commended vnto vs for Scripture, and that after all doubts, and controuerſies diſcuſſed about the ſame; and not that which *Luther* or *Caluin* (who could make & vnmake Scripture at their pleaſure) or our owne priuate ſpirit ſhall conceipt to be Scripture: and ſecondly for the ſenſe and true meaning of the Scripture (if we haue any care of that, or imagin that it doth import vs at all) we are no leſſe to ſtand to the iudgement of the ſaid Church, for the expoſition and interpretation therof, then we did before, for the deliuering of Scripture vnto vs. And ſo much for this Chapter.

THE THIRD CHAPTER, CONCERNING THE SECOND POYNT OR GENERALL HEAD PROFESSED BY HIS MAIESTY:

Concerning his belieuing of the three *Creeds*, receyued by the CHVRCH.

AS the former offer ſo conſtantly auerred by his Matie of England, concerning the belieuing of all Canonicall Scriptures, was a ſigne and liberall token of a Religious inclination, Zealous affection, and Pious diſpoſition (as before hath bene intimated and related:) euen ſo, no leſſe Religious, Zealous, and Pious, is this aſſertion alſo here ſo cõfidently aſſeuered by his Highnes, touching the acceptance, and admittance of the *Three ancient Creeds*, and that in the very ſame ſenſe, as the ancient Fathers & Councells that made them, did vnderſtand them. For theſe are his Maties very words, which I haue thought good heere to relate, wiſhing them to remayne vpon an euerlaſting, and tyme-out-wearing Record. And that

that for theſe two principall reaſons: firſt that I may not vndutifully forget to deferre, and bring the iuſt deſerued honour, and the moſt highly reſpected commendation vnto my Soueraigne Lord the King, moſt due to his Grace for this his Confeſſion (which alſo out of a true Subiects loue, and loyalty towards his Prince, I could ſincerely wiſh, might neuer by any the leaſt cloud of error in his Royall vnderſtanding be eclipſed or obſcured:) and ſecondly for that I truſt my former brethren of the Proteſtanticall Church of England will eyther now at laſt ſtand to their grounds of *Creeds, Councells, Fathers, Scriptures*, voluntarily choſen by the Lord, and Head of their Church, that hitherto vpon my knowledge would neuer be confined within the liſts, and lymits of any euen tryall: orels that my Lord the King will eaſily out of the depth of his Iudicious Vnderſtanding, vnmaske and diſcouer theſe men, for ſuch as they be, euen wolues in ſheeps cloathing, falſe Ghoſpellers, Antichriſts, deceauers, ſeducers, impoſtors. And now to come to the words theſelues, as they are ſubſtantially couched togeather in his Maties Booke of *Premonition*, they are laid downe, as followeth.

2. *And now for the point of* Heretick, *I will neuer* (ſaith he) *be aſhamed to render an accompt of my profeſſion, and of that hope that is in one, as the Apoſtle preſcribeth. I am ſuch a* CATHOLICK CHRISTIAN *as belieueth the three* Creedes, *that of the* Apoſtles, *that of the* Councell *of Nyce, and that of* Athanaſius; *the two later being* Paraphraſes *to the former: And I belieue them in that ſenſe, as the Ancient Fathers, and Councells that made them, did vnderſtand them. To which three* Creedes *all the Miniſters of* England *do ſubſcribe at their Ordination. And I alſo acknowledge for Orthodox all thoſe other formes of* Creeds, *that eyther were deuiſed by* Councells, *or particuler* Fathers *againſt ſuch particuler* Hereſies, *as moſt raygned in their times.* Hitherto extend the wordes of his Maieſty. And can any thing be ſpoken more Honorably then this? This forme of Confeſſion punctually, and ſo ſubſtantially deliuered by his Highnes, I can neuer ſufficiently commend:

Prem. p. 35.

His Maieſties honorable offer.

for that this is ſo farre from ſauouring of any ſpice of Hereſy, as that here is nothing els, but true Catholicke Diuinity. For what can be more required, for more full ſupplement of a Catholicke Chriſtian mans Confeſſion, then to beliue the *Three Creedes* in the very ſelfe ſame ſenſe, as the holy Apoſtles, ancient Fathers, and generall Councells did vnderſtand them? And now if the Miniſters of England (that do ſubſcribe vnto them in their Ordination) would keepe and confine themſelues within that ſenſe, which the ancient Chriſtian Church, did both conſtantly and religiouſly hold, and would not of their owne fancy preſume to add any other new gloſſe, or priuate interpretatiō of their owne brayne: the world ſhould neuer haue ſeene, and heard ſuch breaches and tumultes, ſuch vproares, and out-cryes, ſuch inundations, and innouations, and all about Religion, as now there are.

Aug. l. 3. de bapt. cōt. Donat. cap. 15.

3. But the truth is, as *S. Auguſtine* affirmeth: *Quòd fieri poteſt, vt integra quis teneat verba Symboli, & tamen non rectè credat de omnibus Symboli articulis*. A man may hold and profeſſe all the wordes of the Creed (he meaneth the Apoſtles Creed) and yet not haue a true beliefe of all the articles of the ſaid Creed. Nay *S. Auguſtine* in his booke *de fide & Symbolo*, goeth yet further, ſaying: *Sub ipſis paucis verbis in Symbolo conſtitutis plerique hæretici venena ſua occultare conati ſunt*. Moſt part of Heretickes haue gone about, and endeauoured vnder theſe few wordes of the Apoſtolicall Creed, to couer their poyſoned hereſies. So as the beliefing of theſe Creeds in generall (they contayning but *Capita credendorum*, Vniuerſall heades of thinges to be beliefued) is not ſufficient to make a man a Chriſtian Catholick, except alſo we giue our firme aſſent vnto all the particulers that neceſſarily may be reduced, or deduced from thoſe generall heades. For better explication wherof I haue thought it conuenient in this place to addreſſe certayne Conſiderations that heere enſue.

THE

The first Consideration.

AS the skilfull, and carefull phisitian imployeth noe lesse industry, sparing neyther counsaile in phisicke, nor prescription in dyet, for the conseruing, and continuing of the bodily health of his patient, vntill he haue brought him to former health, and full strength, then he did bestow paines, and trauaile in recouering him of his infirmity, and rayfing him from the bed of his malady: euen so the Apostles as so many soueraigne soules best phisitians, most painefully and diligently watched ouer the soules of men, their sick patients, to vphould and continue them in Christian piety, and Catholicke verity, as well as they had cured them of their spirituall leproly, and rayfed their soules which had long layne sick vpon the bed of heathenish infidelity; and all, that they might recouer full strength in fauing and believing faith, and grow to be perfect and whole men in Christ Iesus. And here you haue the occasion motiue, drift, reason, & intention of Christs holy Apostles in compiling this perfect platform of wholsome fayth, and Christian beliefe, I meane this methodicall, and Apostolicall forme of *Creed*, which inuolueth in it eyther explicite, or implicite, in plaine wordes, or necessary supply, whatsoeuer belongeth to the obiect of our fayth. And therefore saith S: Augustine: *Sancti Apostoli certam regulam fidei tradiderunt, quam secundum numerum Apostolorum &c.* The holy Apostles did deliuer a certaine rule of fayth, which rule being comprehended in twelue sentences according to the number of the 12. Apostles, was called by them (by a Greeke word and borrowed metaphor) *Symbolum*, a Symbole, or collation of many thinges togeather. And their intention (as is before intimated) was, that by this Symbole, signe, and summe of Christian fayth, and

How the first three Creeds & why they were ordained, & how greatly they are to be reuerenced.

The cause of ordayning the Apostles Creed.

Aug. ser. 181. de tẽp.

doctrine, *Catholicæ fidei veritas ab hæretica prauitatis falſitate diſ-*
Cap. 2. cõt. hæreſes. *cernatur* (as *Vincentius Lyrinenſis* ſpeaketh of his goulden rule of faith deliuered vnto him from all his anceſtors) that the truth of Catholicke fayth, and verity might be diſcerned from the falſehood of hereticall prauity. This haue our anceſtors left vs by tradition. And for the firſt inſtitution of it, it was in this ſort, as the hiſtory of Antiquity, the very life of memory, hath by writing regiſtred, and commended it vnto vs.

5. After the glorious viſible Aſcenſion of our Sauiour from the loweſt pitch, and vale of the earths miſery, into the higheſt toppe of heauen, and boſome of his Fathers eternity, this being *terminus ad quẽ*, aſwell as it was *terminus à quo*, in that great motion of heauen, Chriſts Incarnation, and mans Redemption, the place whither he aſcended, as it was the place whence he deſcended, according to that: *Exiui à Patre, veni in mundum: relinquo mundum, vado ad Patrem*: I ſay after this Aſcenſion, & deſcenſion of the holy Ghoſt, in the viſible ſhape of fiery tongues vpon the Apoſtles, inabling them, and qualifying them with the tongues of nations for the conuerting of nations, then the Apoſtles being ready to ſeparate themſelues, and to depart into all parts of the earth to preach the Ghoſpell for the conuerſion of the whole world, they did compoſe, and lay downe a perfect platforme of their future preaching, and others beleiuing, by deuiſing a certaine ſquared rule, and Canon of fayth: and that not ſo much for their owne direction (being ſo aſſiſted with the inward inſpiration of the ſpirit, that they could not poſſibly erre in their doctrine, though their teaching was euer to be conforme vnto theſe heades) as for the Chriſtian Churches inſtruction, and premunitiõ, that by hauing recourſe vnto theſe generall heads of fayth, commẽded vnto them by the true Apoſtles, they might more eaſily diſcerne, and auoyd the hereticall doctrine of all falſe diſciples. VVherefore the Apoſtles being aſſembled togeather, and met as it were the ſecond time

in

in Councell, being ech of them ſeuerally repleniſhed with the holy Ghoſt, and all of them ioyntly directed by the ſelfe ſame neuer-erring ſpirit, who was both now, and euer in ſuch aſſemblyes as theſe, to ſit as Preſident in the Church: I ſay, being thus prepared, euery one propoſed as he beliued, and all being put togeather in the vpſhot, did make the ſhot, or ſymbole of a breife, yet intyre methodicall ſumme of Chriſtian doctrine, including all pointes of fayth, eyther to be preached afterwardes by the Apoſtles, or to be beliued by their diſciples. And this ſumme did the Apoſtles theſelues appoint to be deliuered by tradition, or from hand to hand vnto euery one that beliued, *ad directionem*, *ad diſtinctionem*, both for a direction vnto that which they were to preach, and others were to beliue; as alſo to diſcerne and put a difference betwixt all faythfull Chriſtians, and misbeliuing Infidels.

6. Thus *S. Auguſtine* (whoſe ſenſe I haue kept, though I haue ſomewhat dilated vpon his wordes) relateth the matter, which before him had beene recorded by *Ruffinus*, in the Expoſition of this Creed: ſo that *S. Auguſtine* borroweth not only ſenſe, but the ſelfe ſame wordes alſo for the moſt part are taken from *Ruffinus*. And further the ſaid *Ruffinus* doth adde another ſignification of the word *Symbole*, beſides a collation, or contribution of many thinges vnto one, ſaying, that it ſignifieth alſo a *ſigne*, or *bagde*, whereby one ſort of ſouldiers are diſtinguiſhed from others. And in this acception alſo of the word, it conſorteth well to our preſent purpoſe, that by this briefe ſumme of doctrine as by a badge, or cogniſance, true Catholicke Chriſtian men may be diſtinguiſhed here from Infidels, and Hereticks, ſince after death there is ſuch an eternall diſtinction, and ſeparation to be made. And for this purpoſe at the beginning this Creed ſerued, but afterwards charity, & the loue of God, and Chriſtian piety decaying, and the malice of mē exceedingly multiplying vpon the earth, this briefe, and plaine ſumme would not ſerue the turne,

V. bi ſupra ſerm. 181. de temp.

Signification of the word Symbole or Creed.

againſt

againſt infernall, and heretical ſubtility, for that, as *S. Auguſtine* before hath well obſerued ſundry ſorts of Hereticks preſumed to threwd their hereſies vnder the articles of this Creed, peruerting alſo the meaning, and miſunderſtanding alwell the wordes therof as the ſenſe: ſo as in fine, the bare, and outward profeſſion of believing this Creed became at laſt, to be no certaine argument of prouing a man to be a true Chriſtian Catholicke, except other due conuincing circumſtances concurred, as we haue before ſhewed of the Canonicall Scriptures themſelues.

7. Furthermore the Fathers and Doctors of the Church do ioyntly affirme, and expreſſely *S. Auguſtine* in the place before cited, that albeit the wordes be few, and briefe of this Creed: yet are they ſo ſubſtantiall, punctuall, and materiall, as that they contayne the full and entyre ſumme of whatſoeuer is to be believed by vs: his wordes be theſe: *Quicquid præfiguratum eſt in Patriarchis, quicquid denunciatum in Scripturis, quicquid prædictum in Prophetis, de Deo ingenito, vel ex Deo in Deum nato &c.* Whatſoeuer was prefigured in the Patriarkes, whatſoeuer was denounced in the Scriptures, whatſoeuer was foretould in the Prophets, eyther of God the Father vnbegotten, or of God the Sonne begotten, or God the holy Ghoſt, or of receyuing any Sacrament, or of the death of our Lord, or of the myſtery of his Reſurrection, all this is briefly contayned in this Creed: ſo that the obſeruation hence deduced muſt needes be this; that albeit in the bare wordes of the Creed many thinges belonging to fayth, are not literally, and ſyllabically expreſſed: yet were they implyed, comprehended, and intended by the Apoſtles: and namely, and particulerly about the admitting of Sacraments, of their nature, number, neceſſity, efficacy, manner of adminiſtration, and the like (as *S. Auguſtine* doth here expound) which yet in wordes are not expreſſed, but were locked vp within the ſacred breſt and cloſet of the Church, as in the ſafeſt treaſury, there to be expounded, dilated, amplified more largely

The great ſubſtance of the Apoſtolicall Creed.

largly, and particulerly vnto the faithfull, as eyther the Churches neceſſity requiring, or hereticall pertinacy, and importunity oppugning, ſhould at any time, or occaſion require: which expoſition of the Church as the ſoundeſt Commentary vpon the Creed, he that in all humility of iudgment and opinion, ſubmitteth not him ſelfe to belieue & obey, cannot be truely ſaid to belieue this Creed, notwithſtanding he ſhould proteſt & confeſſe openly ten thouſand times, that he admitteth all the wordes and euery ſyllable therof.

8. It is alſo to be conſidered, and it is moſt worthy of a Chriſtian man his obſeruation, eſpecially, i he hath eyther care, or make any conſcience to preſerue himſelfe ſound in the faith, and therby to ſaue his ſoule; that albeit, the ancient Fathers doe with vniforme verdict affirme that theſe articles of the Apoſtolicall Creed, were ſet downe by the holy Apoſtles, repleniſhed, and directed with no ſmall meaſure of the holy Ghoſt, as now hath bene obſerued (I will not ſtand to diſcuſſe at this preſent, whether euery ſeuerall article of the twelue which it conteyneth, were ſet downe by ſeuerall Apoſtles, though diuers graue, and ancient Fathers do affirme it:) yet were theſe articles neuer held for Canonicall Scripture, no nor yet are they at this day, eyther by Catholicke or Proteſtant. And if any man reply, that they are conſonant vnto Scriptures, and may be thence deduced; I deny not that, only I ſay, this is nothing to argue that authority that they haue obteyned in the Church, ſince that all other writings of orthodox men are both conſonant vnto Scriptures, and to be deduced from them, and yet they are not held in that eſteeme, as the Creed: but my conſequence that hereupon I inferre, is this, that ſomething muſt be graunted of neceſſity beſides Canonicall Scriptures to haue bene neceſſarily belieued in the Chriſtian Catholicke Church, and that by tradition only; without any other foundation, and that from the very beginning

The Apoſtolicall Creed no Scripture & yet neceſſary to be belieued.

of Chriſtian Religion.

9. This appeareth by the former wordes of *S. Auguſtine*, that this Creed came down along through the Cēturies of the Church by tradition, and *Ruffinus* ſaith in his expoſition of this Creed: *Idcirco hæc non ſcripta ſunt chartulis, atq; membranis &c.* & therefore did the Apoſtles deliuer theſe thinges "not written in paper and parchment, but to be retayned "in mens harts, to the end it might be certaine, that no "man ſhould by reading haue the ſame, for that writinges "are accuſtomed to come alſo into the handes of Infidels, "aſwell as Chriſtians, but that it ſhould be ſufficient to "haue learned the ſame from the tradition of the Apoſtles. "And this is the reaſon that *Ruffinus* giueth of the tradition of the Creed.

Ruff. in Symbolum.

10. The very ſame hath *S. Hierome*: his wordes are cleare. *In Symbolo fidei, & ſpei noſtræ* (ſayth he) *non ſcribitur in chartis, & atramento, ſed in tabulis cordis carnalibus &c.* In the Creed that conteyneth our fayth and hope, which being deliuered by tradition from the Apoſtles, is not written in paper and inke, but in the fleſhly tables of our harts &c. And all this doth euidently conuince vnto the iudgement of any vnderſtanding man, that theſe articles of the Apoſtolike Creed were deliuered by word of mouth vnto Chriſtians, and the Church was put in truſt with them to teach them vnto her children before that any Scripture of the new Teſtament was committed to writing, and that many thinges of great moment about the myſteries of Chriſtian Religion were left to be vnderſtood, and expounded therein, and that according to the wiſdome, learning, and iudgement of the whole Catholick Church, eſpecially concerning Sacraments, which are not expreſſed. And this is the cauſe why *S. Auguſtine*, and other Fathers before him do ſo often reiterate, and frequently vſe that implying kynd of ſpeach, *Norunt fideles*, the faithfull do know, what belongeth vnto theſe matters, which purpoſely they did not reueale vnto the eares of new Chriſtians

The force of tradition in the Church.

ans, leaſt Infidels might take any aduantage thereby to the diſaduantage of the Church. So as my concluſion of this muſt of neceſſity hould correſpondence with that former concluſion touching the argument of Scriptures, to wit: whoſoeuer he be, that neuer ſo opēly, & plainly profeſſeth that he doth accept, admit, and believe this Creed of the Apoſtles, but refuſeth the vnderſtanding thereof, expoū-ded by the Church, and deliuered in her ſenſe, he believeth it not at all to ſaluation: neyther ſhall it auaile him any more to admit the words and not receiue the ſenſe, then if at once, and altogeather he reiected both wordes and ſenſe.

11. And here may ſome demaund: But where now ſhall we be ſure to find this expoſition of the Church, eſpecially in theſe diſtracted times of ſchiſme, whē ſo many ſeuerall Sects plead for the Church, crying out according to Chriſt his Propheticall prediction, *Here is Chriſt*, and *there is Chriſt*, here is the Church, & there is the pure Ghoſpell, here is the word truly preached, and there are the Sacraments ſincerely adminiſtred &c? To this I anſwere, we ſhall eaſily come by this orthodox expoſition of the Creed, if we haue recourſe vnto the publike doctrine of the Church deliuered from age to age, euen vntill our time throughout euery Century of the Church: and this Church is euer viſible, vnleſſe it be vnto ſuch, as are blind, as *S. Auguſtine* hath already obſerued.

A queſtiō ſolued * where the voice of the Church may be found.

12. *S. Ambroſe* in his tyme remitted vs vnto the Church of *Rome* (the ſupreme Paſtor whereof was then *Siricius*) for our direction herein. *Credatur Symbolum Apoſtolorum* (ſaith he) *quod Eccleſia Romana intemeratum ſemper cuſtodit, & ſeruat.* Let fayth be giuen to the Apoſtles Creed, which the Roman Church hath euer kept, and preſerued inuiolated; & yet was this vpon the very point of 400. yeares after Chriſt his Aſcenſion. So as in that tyme, and in this great Saint, and Doctors iudgement, the Roman Church was then the beſt, and ſureſt direction to know the true contents,

and meaning of this Apostolicke Creed, and consequently if our English ministry, who at their Ordination do subscribe vnto this Creed, would follow also the same direction, for the true vnderstanding, and sense thereof, all matters would quickly be reconciled, & controuersies accorded: but in default of this, and for that pride, and selfe will hath so bewitched the minds of many, that they cannot in humility stoop downe their priuate censures, vnto the publike iudgment of the Church, it commeth to passe, that this great discord and difference (that now is) raygneth betwixt Catholicks & Protestants, and amongst Protestants themselues, concerning the exposition thereof. And this shall appeare in part in the next ensuing Consideration of this Chapter. But yet before we enter into the other Consideration, we shall speake a word or two of the other Creedes, mentioned here by his Maiesty.

13. The other Creedes then, are the *Nicene* (concluded as *S. Ambrose* noteth with the suffrages of 318. renowned Fathers, alluding to the iust number of *Abrahams* souldiers, when he rescued *Lot*) and of *S. Athanasius*. And these were written vpon occasion of heresies afterwards arising, and impugning some fundamentall poynt, & consequently were but explications of the former, as his Maiesty doth learnedly, and excellently obserue: and therefore these do principally depend theron. This is euident, if we reflect a litle vpon the principall subiect of the 2. Creedes: for do not they both expound, and vnfould that high and obstruse mystery of the Godhead of Christ, his identity, and equality of substance, power, and glory with God his Father? witnesse those wordes added and vsed in the Councell of *Nice*, about 310. yeares after Christ: *Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri*: God of God, Light of Light, very God of very God, begotten not made, being consubstantiall to the Father &c. Witnesse *S. Athanasius* his Creed that was made by him in *Rome* for Confession of his fayth

some

De fide ad Gratian.

The creed of the coũcel of Nice & of S. Athanasius.

Conc. Nicen. l. 4. p. 565. edit. Venet.

ſome 15. yeares after that againe, wherin there is found that exact manner of ſpeach, diſtinguiſhing the perſons of the Bleſſed Trinity: *Qualis Pater, talis Filius, talis Spiritus ſanctus:* Such as the Father is, ſuch is the Sonne, and ſuch is the holy Ghoſt: and then he ſetteth downe more particulerly, the diſtinctiue appellations and peculiar proprieties belonging vnto euery perſon: as the Father vnbegotten, the Sonne begotten of the Father, the holy Ghoſt proceeding; aſmuch, as if in plaine tearmes he had ſaid, the Father diſtinguiſhed with this perſonall propriety of begetting a Sonne is a Father, and no Sonne: the Sonne diſtinguiſhed with his perſonall proprıety of being begotten, is a Sonne, and not a Father: the holy Ghoſt diſtinguiſhed by his perſonall propriety of proceding, is an holy Ghoſt, and neyther Father nor Sonne.

14. By all which we ſee the exceeding great authority of the Church in determining theſe different manners of ſpeach, in diſcloſing this ineffable and inutterable myſterie of the Trinity, which are not found at all, *totidem verbis*, in the Scriptures, and therfore were denied by the Scripturian Heretickes (for as learned *Hoſius* noteth, and it is the obſeruation of *S. Ambroſe* againſt one only article of our Sauiours conſubſtantiality with his Father, they alleaged 50. places of Scripture:) I meane the *Arians*, who did beare great ſway, and inſinuated themſelues into the fauour of the Emperors, for the better ſupporting of their damnable hereſies, as the Proteſtants do creepe into the fauour of our King at this day, for the vphoulding of their errors, and therfore great pitty it was, that the Proteſtants and *Arians* had not liued in one age togeather, that they might haue ioyned handes ech one with another, who do ſo neare reſemble ech one the other in their behauiour and manner of proceeding.

Ambroſ. de fide. Hoſ. de expreſſo Dei verbo.

15. VVell then, we ſee that the former myſteries of the Deity and Trinity could be determined by no other power and authority vpon earth, then by that ſupreame

power of the Church, for that expreſſe warrant of Scripture there was none in their pretence: for many of theſe wordes that are now vſed, and frequented by the Church in the explications of theſe Creeds, were not then in vſe, but inuented and applied afterwards by the Church, according to the preſent neceſſity. And yet notwithſtanding haue they beene ſo acknowledged, and receaued euer ſince by all Chriſtendome, that the authority of the Church in that behalfe determining and expounding, hath ſtood inuiolable: and ſuch as haue not admitted the ſame, haue euer beene reputed, and accompted for wicked, and damned Heretickes. And this is to be noted with attention, as before I haue partly touched in generall, that albeit the Councell of *Nice*, repreſenting the whole Chriſtiã Church of that age, did not, nor could not make any new article of beliefe, that was not true before, but only did more fully, and plainely explane, and declare ſuch things, as the impudency, and importunity of Heretickes called into doubt and queſtion: ſo did not the ſayd Councell explayne all that belonged to the diuine perſons, for they left at *Credo in Spiritum ſanctum*, I beliue in the holy Ghoſt, and there brake of, not vnfoulding any thing particulerly touching the proceſſion of the holy Ghoſt from the Father and the Sonne (about which there was afterwards ſo great ſtrife and contention, and is to this day, with the later obſtinate Greekes, affirming the ſame Perſon to proceed only from the Father, & not from the Sonne) but left that by Gods prouidence to be expounded afterwardes by other Couucells, when that poynt ſhould be called into queſtion, and ſo it was. So that it is more then euident vnto euery one, that will not wilfully ſhut his eyes againſt the cleare ſunne-ſhine of truth, that there is left continuall power in the Church to explaine and determine with authority, and that irrefragable, and vnreſiſtable, any doubt neuer ſo waighty, about the Perſons of the Trinity, or any other article of beliefe, or any other high point of diuine myſtery

The great authority left in the Church for deciding Controuerſies

myſtery, that ſhall aryſe among Chriſtians, and that vnto the worlds laſt ending: & euery one vnder paine of dãnable diſobedience againſt Chriſts ſpouſe, and the holy ſpirit the director thereof, is bound to ſubmit, and captinate his iudgement, and vnderſtanding thereto, and not to ſtand in contention againſt the ſame. And thus much of theſe three *Creedes* in generall, how they are to be reuerenced: now let vs deſcend vnto the ſeuerall articles, and poſitions thereof in particuler.

The ſecond Conſideration.

NOvv ſucceedeth our ſecond Conſideration, about the examining of certaine particulers of theſe three *Creedes*, how they are recieued and belieued. You haue heard before how the Miniſters of the Church of England do ſubſcribe vnto the ſame at their Ordination: Now let vs examine, whether this Engliſh Clergy, notwithſtanding all their ſubſcription thereunto, do indeed truly beleiue them, and expound them in the ſelfe ſame ſenſe, interpretation, and meaning, as the generall Councells, and ancient Fathers that collected them, meant them, as they do perſwade his Matie they do. A man would thinke, that ſo ſolemne an Oath taken before an Eccleſiaſticall Iudge, at the Tribunall of the Church, and that for preſeruation of religion, and conſeruation of the integrity of ancient fayth laid downe in ancient Creedes, and generall Councells, ſhould religiouſly bynd before God and men, people of their quality and condition: but behold herefy that neither feareth God, nor reuerenceth man, obſerueth no band at all, but draweth euery thing to euery mans particuler iudgement, and cenſure: and therefore it doth little auaile the miniſters of the Church of England to reuerence, and receiue the wordes of the Creed, whilſt they

That the Miniſters of Englãd belieue not wholy & entirely the fayth of the 3. Creeds.

they reiect the Churches ſenſe, and true meaning of the ſame, to ſweare vnto them in wordes by ſubſcription at their Ordinatiō, but to forſweare them in deedes by a peruerſe, and ſiniſter interpretation, and expoſition. And this God willing ſhalbe made good againſt them in the ſubſequent Conſiderations, directed, and addreſſed to this eſpeciall purpoſe.

No ſaluation without believing the whole Catholicke fayth entirely.

17. First then it is ſet downe, and denounced in the Creed of *S. Athanaſius*, read euery ſunday in the Engliſh Church by order of the Communion booke, that, *Whoſoeuer doth not believe wholy, and inuiolably the Catholicke fayth, ſhall without doubt periſh euerlaſtingly*. By which Catholicke fayth he vnderſtandeth the whole Catholicke fayth, and euery article or poynt thereof, not only of thoſe articles which he there ſetteth downe principally againſt the *Arians*, and other hereſies (as did alſo the Councell of *Nice*) for that otherwayes ſome man might obiect, and ſay that the ninth article of the Apoſtles Creed, *I believe in the holy Catholick Church, the Cōmunīō of Saints* (which *S. Athanaſius* mētioneth not) were no article of beliefe, and that a man may be ſaued without the fayth thereof, eſpecially for ſo much, as the ſaid article, with the other three next enſuing, to wit, *I believe the remiſſion of ſinns, the Reſurrection of the flesh, and Life euerlaſting*, togeather with the fifth article, *he deſcended into hell* (all which are pretermitted by the *Nicen* Creed) do not belong to the integrity of the whole Catholick fayth, which were an Heathenish abſurdity to imagine.

18. *S. Athanaſius* then, as alſo that ancient Orthodox Councell of *Nice*, albeit they ſet downe, and expounded thoſe articles in their Creedes, which the Churches neceſſity inſtantly required to be explayned in thoſe tymes againſt the hereſies which then moſt infeſted, and troubled the Church: yet were they ioyntly euer of this opinion and beliefe, that whoſoeuer did not believe all and euery poynt of the whole Catholicke fayth, and that *firmiter, fideliterq;*, that is both firmely, and faithfully (*as S. Atha-*

Athanaſius his wordes are) *ſhall moſt certainely be damned euerlaſtingly*. And conforme vnto this, I haue ſhewed before in the firſt Chapter of this booke, the vniforme conſenting ſeuerity of all antiquity, that any the leaſt hereſy, or errour defended obſtinately, and with pertinacity againſt the Church, be it but in one ſentence, word, ſyllable, nay letter, is ſufficient to caſt a man out of the boſome of the Churches vnity, into hereticall prauity and Diabolicall nouelty, and conſequently to bring a man vnto euerlaſting perdition and deſtruction, both of body and ſoule. And this we haue already proued by the vnanime verdict of *S. Athanaſius*, *S. Baſil*, *S. Nazianzen*, *S. Hierome*, *S. Auguſtine* and others: which *S. Auguſtine* in the very cloſing period of his booke of hereſies, directed to *Quod-vult-Deus*, pronounceth bouldly, and denouncerh confidently againſt all hereticks and hereſy, that whoſoeuer doth hould any one of theſe hereſies regiſtred in that booke of his, or any other that ſhould ſpring vp afterwardes, he cannot be a Catholicke Chriſtian, and conſequently cannot be ſaued; for that he houldeth not the whole Catholicke fayth entirely, and inuiolably.

19. And now to deſcend from the generall to the ſpeciall, and to make iuſt proofe of all the former accuſations and imputations laid vpon the Clergy of England: firſt the Miniſters of that Church do ſtifly hould ſundry of thoſe hereſies, which *S. Auguſtine* hath recorded for hereſies, and as condemned of the Church in his tyme in that booke of his before cited.

Proteſtats do not receaue the whole faith, but mingled with many hereſies.

20. As for example, it cannot be gaineſaid, but that they deny all externall Sacrifice, and Prayer for the dead with the Heretick *Aerius*: this is one hereſy, and a capitall one too, if we do belieue *S. Auguſtine*. Secondly the Proteſtants fall into another hereſy of *Aerius*, for they deny, *Statutas ſolemniter celebranda eſſe ieiunia, ſed cùm quiſq; voluerit ieiunandum, ne videatur eſſe ſub lege*: that ſolemne faſts appoynted by the Church were not to be obſerued, but that euery man ſhould

should fast, when he would, least he may seeme to be vnder the law: These are the wordes of *S. Augustine* out of *Epiphanius*: and is not this the very speach of our Ministers, & Preachers of England at this day? Nay I haue heard some of them my selfe proceed so earnestly in their rayling humour against this sacred, and Angelicall abstinence, that they haue not sticked to condemne the holy time of Lent, as Popish, and superstitious, tending quite to the ouerthrow of mans health, and bodily constitution: and therefore, that the authours thereof (said they) wanted wisedome, and discretion, for instituting it in such a time of the yeare, as the spring is, when man his body requireth the best, and purest nutriment.

20. Thirdly, there is also recorded by *S. Augustine*, *haeres.* 69. the heresy of the *Donatists*, that affirmed, that the Vniuersall Church was wholy corrupted, and perished, except only amongst their followers. And do not the Protestants to auoyd the iudgment of the Church vtter the same contumelious slander at this day, condemning all others to iustify themselues?

21. Againe, do not the Protestants fall into the heresy of the *Iouinianists* (as it is registred by the same *S. Augustine*, *haeres.* 88.) that held the equality of sinnes, and did equall marriage with Virginity? And thereupon was the cause (saith *S. Augustine*) that diuers sacred Virgins consecrated to God, by the holy and lawfull vow of sacred single life, left their profession and married. And is not this also practized and defended by Protestants at this day? do they not deny all Euangelicall Counsailes of perfection, deluding Scriptures, and reiecting Fathers, though neuer so many, neuer so pregnant for prouing, and conuincing of this? Witnesse a Treatise lately published by a former Minister of your Church in defence of the doctrine of Euangelicall Counsailes not long since preached by him in the Vniuersity of *Oxford*.

Diuers ancient Heresies held now by Protestants.

* M. Hūfrey Liech

22. I pretermit the heresie of the *Manichees* that denied

Free-will, and of the *Nouatians*, who would not grant that Prieſtes had authority in the Church to remit ſinnes. All which ancient hereſies (with many more which I purpoſely omit) being held in like manner in ſome degree or other, yea defended with greater reſolution by our Engliſh Miniſters, they cannot be accompted to believe entirely and inuiolably the Catholicke fayth, and Creedes, which condemne all theſe for hereſies.

23. And furthermore if beſides this, we will but conſider the variety and multiplicity of other new ſects of theſe our dayes, with which our Engliſh Miniſters do participate, and make open profeſſion to communicate, as with their brethren: we ſhall diſcerne clearely, that they cannot ſo much as pretend to hould the ſincere integrity of one only fayth. And the reaſon is, for that they haue euer hitherto admitted for brethren, and men of one fayth, the *Lutherans* for example, who expreſly condemne them for hereticks, and profeſſe in the open eares of the world themſelues to diſſent really from them in diuers waighty, and capitall poyntes, as touching the *Reall Preſence*, *the Perſon of Chriſt*, *Iuſtification*, *Freewill*, *the Law*, *the Goſpell*, and many other more of like nature, as by their owne bookes, and writinges doth appeare. And how then may they be ſaid to agree with the ſenſe, and meaning of *S. Athanaſius* his Creed, which pronounceth damnation againſt all ſuch, as do not faythfully, and firmely hould the whole entyre Catholicke fayth, without any violation, in any one article at all? And ſo let vs paſſe vnto the two other Creedes, to wit, vnto that of the Councell of *Nyce*, and the Apoſtolicall.

24. In the Nicene Creed, for the better, and further explication of Chriſt his Godhead, and equality with his Father, againſt the *Arian* hereſy, there are certaine wordes purpoſely deuiſed, and ſet downe by the ſaid Councell, and they be theſe that follow: *Deum de Deo, Lumen de lumine, Deum verum de Deo vero &c.* That is, God of God, Light of

Light, true God of true God, begotten, not made, being of one substance with the Father &c. By all which words, the meaning of the sacred Coũcell is not only to proue the Equality of Godhead, betwixt the Father and the Sonne, most blasphemously impugned, and denied by the *Arians*, but further to illustrate the very identity of essence immediatly, soly, & wholy communicated from the Father vnto the Sonne, in his eternall generation: and therefore do those thrice blessed Fathers call Christ *Lumen de Lumine*, to intimate thus much vnto our vnderstãding, for the better comprehending of that mystery, that as a light importeth his whole, full, and perfect light vnto another, and yet retayneth the whole in it selfe: euen so in that mysticall and inscrutable generation of God the Sonne begotten of God the Father, the Father as a Light imparteth vnto the Sonne, as another Light (in regard of his distinctiue Personall subsistence) his whole light, that is, his whole entyre nature, essence, substance and Godhead, without section, diuision, motion, mutation, or alteration in the Father (according to that of *S. Nazianzen* prescribing against a certaine curious Hereticke too busy in his poynt, Κατάβαλέ σου τὰς ῥεύσεις καὶ τὰς τομὰς καὶ τὰς διαιρέσεις σου, χριστὸ γέννησις σιωπῇ τιμάσθω, Cast away thy fluxions, thy diuisions, and sections, let the generation of God be reuerenced with silence) and yet the Father retayneth the whole in himselfe. This forme and manner of speach so materially and methodically set downe by this great Councell, and that doubtlesse by the immediate instinct and apparent assistance of the holy Ghost, against so great enemies of the sacred Person and Diuinity of our Sauiour as the *Arians* were, *M. Iohn Caluin* falling into the old vayne of his Arianizing humour (as Doctor *Hunnius* proueth) doth vtterly mislike and condemne, and presumeth to censure it thus: *Impropriè & durè dictum esse in Symbolo, Filium Dei esse Deum de Deo, Lumen de Lumine &c.* that it is improperly, and hardly spoken in the Creed, that the Sonne of God is

About the Nicene Creed.

Passim in Epist. ad Polonos. & l. cont. Gentilem.

God

God of God, Light of Light, very God of very God, begotten, not made, conſubſtantiall to the Father &c. affirming moreouer *Chriſtum eſſe αὐτόθεον*, that is, that Chriſt is God of himſelfe, & not God of God the Father. But may not I ſay (and haue therin the whole Chriſtian world to beare me out) *Catholicè dictum à Patribus, hereticè mutatum à Caluino*, that it was Catholickly ſpoken by the Fathers, and heretically changed by *Iohn Caluin*?

25. And though here his diſciples will go about to free their maiſter by vrging Cardinall *Bellarmine* his defence for him, in a certaine place of his works, wherin he excuſeth the ſaid *Caluin* in ſome part of his meaning and ſenſe: yet poore, and miſerable is this defence, for that the *Cardinall* expreſly condemneth the manner of *Caluin* his ſpeach, as hereticall, and intolerably proud: and it is hereticall (ſaith he) *quia pugnat cum Scripturis*, becauſe it contradicteth the Scriptures: it is intolerably proud, *quia pugnat cum Concilijs, cum Patribus*, it impugneth generall Councels, and reſiſteth the vnforme conſent of all pious, & religious Antiquity. Thus the *Cardinall*: to whom I remit the iudicious Reader for more ample and learned proofe of the ſame.

2. *lib. de Chriſt. c. 19.*

Caluin his Autotheiſme hereticall.

The third Conſideration.

OVR third & laſt Conſideratiõ of this preſent Chapter ſhall inſiſt vpon ſundry articles of the Apoſtles Creed in particuler, wherein the Miniſters of England (that make a profeſſion, and that by ſubſcription to admit the whole Creed as it lieth) do notwithſtanding differ from the ſenſe, interpretation, and expoſition of ancient Church: and to exemplify in ſome particuler article, the fifth Article is, *Deſcendit ad inferos*: Chriſt deſcended into hell, which the ancient Fathers did vnderſtand litterally, as it lieth (for ſo all the articles of the Creed are literally

In what particuler article of the Creed Engliſh Proteſtãts Church do not agree with vs.

to be expounded) to wit that our Sauiour Chriſt after the conſummation of our Redemption by the pretious bloud of his paſſion, leauing his body in the Sepulcher, he deſcēded victoriouſly like a triūphant conquerour of death, Sathan, and all the power of hell, with his ſoule into the lower partes of the earth; ſhewing and exhibiting himſelfe therby a conquerour of death, and deliuering from thence diuers priſoners, and namely the ſoules of the ancient Fathers, Patriarkes, and Prophets, who ardently expected his comming to open vnto them the gates of heauen according to that in the Hymme of *Te Deum* (which is in wordes acknowledged by the Church of England) *VVhen thou hadſt ouercome the ſharpnes of death, thou dideſt open the Kingdome of Heauen to all beleeuers.*

About Chriſts deſcēding into hell.

27. Thus the ancient Church vnderſtood this article, as may be eaſily proued by vnamine conſent of all Antiquity, that expounded it ſo. For firſt the fourth Counſell of *Toledo cap.* 1. and the *Lateran* gathered vnder *Innocentius* the third expound the Article ſo, as appeareth by their words, plaine to that purpoſe: *Deſcendit ad inferos, vt animas quæ illic tenebantur eruaret*: Chriſt deſcended into hell that he might deliuer the ſoules which were detayned there.

Lib. 1. hiſt. cap. vlt.

28. Secondly, *Thaddæus* one of Chriſts 70. diſciples, who as he liued in the very time of the Apoſtles, ſo was it moſt like, nay it could not be otherwaies, but he knew the Apoſtolicall ſenſe of this article, and yet he (as *Euſebius* recordeth) deliuereth the ſenſe thus, *Deſcendit ad inferos, & diſrupit maceriem, quam in ſæculo nemo diſruperat: qui deſcendit quidem ſolus, aſcendit autem cum grandi multitudine.* Chriſt deſcended into hell, & brake down the partitiō-wall, which no man had broken from the foundation of the world, who indeed deſcended alone, but aſcended with a great multitude: which being ſuppoſed, then haue you the teſtimony of one of Chriſts holy diſciples, and no doubt inſpired with the ſpirit of God for warrant of this doctrine.

29. With

29. With *Thaddæus* agreeth *Ignatius*, another great Saint and Martyr, that liued immediately after the Apoſtles, & had conuerſation with ſome of them. *Deſcendit ſolus* (ſaith the ſame Father) *aſcendit cum grandi multitudine*. Chriſt deſcended into hell alone, but he aſcended with a great multitude. With theſe two ſo ancient, ſo Apoſtolicall men accordeth *Iuſtinus Martyr* an ancient and renowned Author, in the ſelfe ſame age next after the Apoſtles, who in his conference or diſpute *cum Triphone Iudæo* (for ſo is his Dialogue intituled) complaineth of the impiety of the Iewes, for razing forth the teſtimony of *Hieremy*, where our Lord is ſaid to deſcend to hell, *Vt liberaret mortuos ſuos*, that he might deliuer his dead thence. *In epiſt. ad Tralian.*

30. And now with theſe three, doth all antiquity conſent: to wit, *S. Irenæus* in his fifth booke, towardes the end, *Clemens lib. 6. ſtromatum*, *Origen* in this 15. homily vpon *Geneſis*, his 2. booke againſt *Celſus*, and 5. booke vpon the *Romans*, *Euſebius lib. 4. demonſt. Euang.* cap. 12. *S. Cyril* of *Ieruſalem Catechеſ. 4. Deſcendit ad inferos, vt iuſtos inde liberaret*: Chriſt deſcended into hell, that he might deliuer his iuſt from thence. *S. Athanaſius de Incarnatione*, and in diuers other places of his workes; *S. Baſil* vpon the 14. Pſalme, and 48. *S. Gregory Niſſen* in his firſt Oration *de reſurrectione Chriſti*; *S. Gregory Nazianzen oratione 2. de Paſchate*; *Epiphanius in Ancor. S. Cyril de recta fide ad Theodoſium*, and *Theodoret* vpon the 15. Pſalme.

31. To theſe Greeke Fathers I may add theſe latine: *Tertullian* in his booke *de Anima cap. 31. 32. Hyppolitus* the Martyr *in oratione de Antichriſto*, *S. Cyprian* in his ſermon *de vnctione Chriſmatis*; *S. Hilary* vpō the Pſalme 138. & in his 10. booke *de Trinitate*, *Philaſtrius de hæreſibus*, *cap. de deſcenſu Chriſti ad inferos*: *Gaudentius tract. 6. de Exod. Prudentius hym. 9. & 10*; *S. Ambroſe de fide cap. 3. & de myſterio Paſchæ cap. 4.* and cap. 10. vpon the *Romanes*, and 4. to the *Epheſians*. 3. of *Eccleſ.* and vpon the 9. Chap. of *Zachary*: *Ruffinus* vpon his expoſition of the Creed; *S. Auguſtine Epiſt. 57. ad Dardanum*, the firſt queſti-

on

on, and infinite other places of his workes: *S. Leo* ſermon the firſt *de reſurrectione*: *Fulgentius lib. 3. ad Thraſimundum, cap.* 23. *Vigilius* the Martyr in his booke againſt *Eutiches*: *Arator* the ſubdeacō in his firſt booke vpon the Actes, the 2. chapter: *S. Gregory* in the 13. booke of his Morales, *cap.* 20. and 21. vpon the Pſalme *De profundis*: *Beda* in his third booke vpon *Iob*, the 7. chapter: All theſe, and many others may be alleadged as all conſenting about the litterall meaning of this Article.

32. And yet do the Proteſtants of our vnhappie tyme differ from all theſe in the vnderſtanding of this Article of Chriſt his deſcent into hell, though they do profeſſe to admit the whole Creed. And amongſt the reſt the very wordes of this Article of the Creed: for ſome of them, *by deſcending into hell*, vnderſtand that he deſcended into his ſepulcher: this is the opinion of *Bucer*, that was *Regius Profeſſor* and publike reader of Diuinity in *Cambridge* in King Edward the ſixt his dayes: and the ſame houldeth *Beza* in his Commentary vpon the ſecond Chapter of the Actes of the Apoſtles. And *Caluin* himſelfe miſliketh not this interpretation in his commentary vpon the 15. Pſalme, where he interpreteth theſe wordes (*Thou ſhalt not leaue my ſoule in hell*) thus: Thou ſhalt not leaue my ſoule in the graue or ſepulcher: But how improbable an interpretation this is, ech man of common reaſon will diſcerne. For who euer heard, that ſoules were ſhut vp in ſepulchers?

Bucer. in cap. 27. Matth.

33. But *M. Caluin* after his faſhion perſiſteth not long in this, but hath another more ſolemne interpretation in his ſecond booke of *Inſtitutions*, and in diuers other bookes of his: and the expoſition is this, that Chriſt did ſuffer the very ſelfe ſame paines of hell it ſelfe, and all the torments of the damned, in his ſoule vpon the Croſſe, as feare, deſpaire, diſtruſt, horrour, and the like, by apprehending God his heauenly Father to be angry with him. And in this *Caluin* is ſo confident, that he feareth not to go further, and to blaſpheme and ſay, that without this, his corporall

Caluins horrible opinion about the article of Chriſts deſcenſiō into hell.

Cal. 2. inſt. c. 16. ſ. 8. 9. 10. 11. 12.

death had bene to no purpose: *Nihil actum erat* (saith he) *si corporea tantùm morte defunctus fuisset Christus.* Nothing had byn effected, if Christ had only dyed a corporall death. And so according to this interpretation of *Caluin*, Christes bodily death on the Crosse did not deliuer vs, without these paynes of Christs soule: and yet, sayth he, the soule went not downe locally to any place of punishment (for this doth he not only deride, saying there is no such place, but especially doth he hould it for a fable, as presently we shall see:) but rather indured, as he affirmeth, and suffered the paines of hell, and of the damned, as is before said. But the truth is, this is a blasphemous speach, and quite ouerthroweth the whole mystery of our Redemption. For let vs search the Scriptures from the *Alpha* to the *Omega*, from the beginning of *Genesis*, or booke of Creation, to the end of that mysticall booke of *S. Iohns* Reuelation, and we shall not only find not any the like speach to this, but the cleane contrary in infinite places, all and euerywhere ascribing the whole mystery of our Redemption to Christ his precious bloudshed, and bodily passion. And vnto this will euery indifferent Protestant easily subscribe & yeald.

Item in Catechismo paruo. item psych. item in harmon. Euangelica cap. 27. Matth.

2. Inst. cap. 16. §. 10.

34. And now touching his contemptuous censuring of all antiquity in the poynt of *Limbus Patrum* (which was the place where the soules of the ancient Fathers, and Patriarches remanyed and were detayned, vntill Christs Resurrection:) *Hæc fabula de Limbo Patrum* (saith he) *ad quos libet ãdos Christum descendisse narrant; tametsi magnos habeat auctores, nihil tamen aliud quam fabula est.* This fable of *Limbus Patrum*, or prison of the Fathers, for whose deliuerance they recount Christ to haue descended, albeit it hath great authours, that make for it, yet it is nought els but a fable.

2. Instit. c. 16. §. 9.

35. And who be these authors whome *M. Caluin* both accompteth great, & yet reiecteth, but those principally, whome before we haue named, pillars of the Church in the primitiue ages? And did euer any man since the first foundation of Christian Religion speak so of all the light,

 lear-

learning, piety, deuotion, and Religion of all the whole Christian world togeather, this one wretched impostor excepted?

A story of the contention of English Ministers about the descent of Christ into hell.

36. Thus then we see, that *Caluin*, though in wordes he admit this article of the Creed: yet he dissented from all antiquity in the exposition thereof. Now, as for the Church of England what they hould therein, it is hard to say, though many, and sore conflicts there hath beene amongst Ministers and Preachers of my quality for many yeares togeather, about the exposition of the article, *He descended into hell.* Only two memorable thinges I call to mind, that passed there in my time in diuers parts of that Kingdome, and all about the exposition of that article, which here I haue thought good, historically as it were, to interlace. The first was in manner as followeth. It hapened, that some dozen yeares since, I light by chance vpon a certaine Exercise (for so the brethren call it) held by a certayne number of Ministers of the purer straine (as vsually these kind of Exercises are.) The towne (where this meeting of Ministers was) is called *Maxefield*, in the very vttermost skirt, and confines of *Cheshyre*, and the text then, and there treated vpon by the brethren, was the Psalmists Propheticall prediction *of Christs descensiō into hell*, as it is mētioned *Psal.* 15, *v.*8. & repeated againe *Act.*2.*v.*27. *Quoniā non relinques animam meam in inferno:* Because thou shalt not leaue my soule in hell. And the place is very pregnant, for proouing the poynt. The bench being set, the Ministers ech in time, and order speake (but God knoweth how few wise, and true wordes were spoken amongst them:) The first starts vp, and expoundes it of Christ his sufferinges vpon the Crosse: a second vnderstandes it of the Graue: a third extended it to Christ his sufferings of hell torments in soule: and the fourth yet added, and interpreted it of Christs being in the state of the dead. The Moderator (for such a one they haue in all their Exercises) he as wise as the rest insteed of mending all, he marreth all: for he commendeth

Psal. 15.

mendeth all, approueth all, and receyueth all, and then falleth out into a wonderfull admiration of the diuerſity of the giftes of the ſpirit, that euery one of his fellow labourers in the Ghoſpell, ſhould haue his ſeuerall expoſition, and yet all to agree, and all to be intended by the holy Ghoſt: But this is iuſt according to *Tertullian* his preſcription: *Nihil intereſt hæreticis, licèt diuerſa tractantibus, dum ad vnius veritatis expugnationem conſpirent*: it importeth not amongſt hereticks, though ſo many men be of ſo many mindes, whilſt they can conſpire to impugne one truth. And do not ſo many ſeuerall, and erroneous expoſitions, banded againſt one true meaning of the article, forcibly make good this preſcription, and note of *Tertullian*? *Tertull. de præſcript.*

37. And for my part, as then, ſo now, I am of abſolute opinion, that if all my brethren, and their Moderator with them had bene as farre out of the towne, as they were euery one of them from the truth of the text, and meaning of the holy Ghoſt, in that place, they would neuer more haue returned, eyther to wiues or Cures, or made ſuch an other fanaticall expoſition, tending only to the ouerthrow of the article.

38. But yet my ſecond obſeruation goeth farre beyond all this, and for the nouelty, and abſurdity of the expoſition it deſerueth to be regiſtred in the record of eternall memory, that all the world may take notice of the palpable blindeneſſe of herely: and it is of diuers ſtipendary Preachers, who as they ſeuerally ſucceeded one the other, in a very eminent place of that Kingdome: ſo they diuerſly expounded the article: one of them expounded it of hell torments in *Caluins* ſenſe: a ſecond ſucceeding, of the graue, in *Beza* his meaning: the third and laſt, becauſe he would be ſure, to proue himſelfe an hereticke, *addidit de ſuo*, he found out ſuch an expoſition, as was neuer heard of before, vnleſſe it were by one *Iacob*, a turbulent and Schiſmaticall ſpirit that oppoſed himſelfe againſt the Biſhop of *Winchester* (*impar congreſſus*, I lay no more) touch-

A ſtrange & ridiculous expoſition of the Article *Deſcẽdit ad inferos.*

ing this article. His expoſition in plaine words was this: *Chriſt deſcended into hell*, that is ſaith he, *he aſcended into heauen*, and this he thought he proued ſubſtantially out of the Greeke wordes ἀναβάσιν, which ſaid he, ſignifieth no more, thẽ that Chriſt went εἰς τὴν ἄνω, that is, ſaid he, to an inuiſible place, and this muſt be proportioned according to the dignity of the perſon, and conſequently muſt be heauen. For what place can be fit for the Sonne of God, being thus in the ſtate of the dead, but heauen? And ſo as before, his concluſion for a full and perfect expoſition of this article was, *he deſcended into hell*, that is, *he aſcended into heauen*. And is not this (as *Luther* merily gibeth at the Canonicall expoſition of, *Hoc eſt corpus meum*) as if a man taking vpon him to interpret this text, *God created heauen & earth*, ſhould interpret it thus, *a crooked ſtaffe was made a kite*, or, *the cuccow did eat vp the kitling, bones and all*? For certaine I am, there is as much truth and correſpondency betwixt the one, as the other. Oh miſerable Preachers! o thrice miſerable people, that thus ſuffer their eyes to be put out, and their ſoules to be deluded, beguiled, and betrayed by ſuch hereticall impoſtors!

39. And now to proceed forward, and to ſee what the Church of England doth hold in this point, *M. Thomas Rogers* Miniſter of *Horninger* and Chaplayn to the Lord of *Canterbury*, hauing taken vpon him to ſet forth in print of late, *The faith, doctrine, and religion profeſſed and protected in England* (for ſo are his wordes) *in* 39. *articles agreed vpon* (as he ſaith) *by the Biſhops and Clergy of England*, when he commeth vnto this article, he ſeemeth not to know what to ſay, for hauing laid forth this article of Chriſts deſcent into hell he hath theſe wordes: *That Chriſt went downe into hell* (ſaith he) *all ſound Chriſtians both in former times, and now liuing do acknowledge: howbeit in the interpretation of the article, there is not that conſent that were to be wiſhed.* And ſo after he hath ſet downe diuers opinions of others, forgetting to put down his owne, he paſſeth and poſteth the matter ouer in ſuch

Tho. Rogers in his 39. articles pag. 15. 16. &c.

ſore

ſort, as that no man can tell what they of England do hold, or what it is that is agreed vpon by the Biſhops, or whether they hold any thing at all, though in the title of his booke he doth promiſe to ſet downe 39. Articles vniformely agreed vpon by the ſaid Biſhops and Clergy: belike he found no concord or agreement in this behalfe, only he recounteth the aduerſe opiniõs, which he holdeth for oppoſite errours, and aduerſaries to the truth, and then going on further he ſayth: *But vntill we know the natiue and vndoubted ſenſe of this article, and myſtery of Chriſtian Religion; we perſiſt aduerſaries vnto them that ſay that Chriſt deſcended not into hell at all, or that Chriſt deſcended into the place of euerlaſting torments, or indured in ſoule the paynes of damned ſpirits &c.* which opinions you haue heard now to haue bene partly of *Caluin*, partly of other Proteſtants: ſo as with them the Church of England holdeth not, nor yet with the Papiſts, ſayth he, for that preſently he addeth for an oppoſite errour vnto them, *That Chriſt in ſoule went downe into Limbo lake, to fetch from thence the ſoules of our foreſathers, which ſoules* (ſaith he) *before Chriſts death, as Papiſts dreame, were shut vp in the cloſe priſon of hell.* Now then to reflect vpon the premiſes, and out of them to inferre the concluſion, the illation muſt needes be this: Though all partes do in words admit this article of Chriſt his deſcent into hell: yet do they greatly differ in the ſenſe: and the Miniſters of England, as it ſeemeth, haue no certaine fayth therein at all, neither do they aſcribe ſo much aſſiſtance of the holy Ghoſt to their Church (which the true Church could neuer want) as to be able to explaine the natiue, and vndoubted ſenſe *of this article, and Myſtery of Chriſtian Religion*, to vſe *M. Rogers* wordes: ſo as their beliefe herein is only negatiue (as their whole Religion is) which is to belieue, that all others are deceiued beſides themſelues: and yet do they affirme nothing in particuler. And let this ſuffice for this article.

The Church of England aduerſary to many of her owne: for many hould that Chriſt deſceded not into hell at all.

Thaddæus, Ignatius, Iuſtinus Martyr, Irenæus, & all antiquity are dreaming papiſts in M. Rogers definitiue opinion.

40. Let vs now a little caſt about, and take a view of the ninth article in order, as the Creed naturally bran- *Art. 9.*

Credo Ecclesiam Catholicam.

cheth it, and it is this: *Credo Sanctam Eccleſiam Catholicam &c.* I beleiue the holy Catholicke Church: the wordes of this article are agreed vpon, on all parts, but the ſenſes framed thereupon and beleiued of different Chriſtians, are moſt different, and repugnant. For firſt thoſe of the Roman, & truly Catholicke Religion do according to the expoſition of the ancient Fathers (which is a moſt certaine, and infallible rule of their fayth) vnderſtand by this *Catholicke Church*, that viſible Congregation of the firſt beleiuing Chriſtians gathered togeather in *Hieruſalem* at the tyme of our bleſſed Sauiour his Aſcenſion, at which aſſembly the holy Apoſtles themſelues (who made this article) were preſent, togeather with the Bleſſed Virgin Mother of God, and other holy men and women, vpon whome the holy Ghoſt deſcended, inlightened them, and inflaming them to preach the name of Chriſt, and further eſtabliſhing, and confirming them in the truth, incouraging them to go forwardes manfully without feare of any oppoſite humane power, and promiſing them, that the power of Chriſt, & aſſiſtance of the ſame holy Ghoſt ſhould be with them, and the directors of them, vnto the worlds end, to preſerue this Church and holy Congregation in all neceſſityes and extremityes, ſo that the gates of hell, and damnable errour ſhould neuer preuaile againſt it.

The viſible beginning of the catholicke Church.

41. Moreouer the ſaid Catholicke Chriſtians did euer vnderſtand this Church to be called *holy* in reſpect both of the great ſanctity of her doctrine, and the holines of many of her children, who beſides the precepts of the law, as *S. Gregory* ſpeaketh, nay ouer, and aboue the precepts of the law, as *S. Baſil*, and *S. Chryſoſtome* ioyntly ſpeake, ſhould endeauour, *etiam præcepta legis perfectiori virtute tranſcendere*, to tranſcend the precepts of the law, by deuoting themſelues vnto the obſeruation of Chriſt his high Counſayles of Euangelicall perfection.

Lib. 25. in Iob. c. 24. 25.

42. Alſo this Church is called *holy*, for the immediate and perpetuated aſſiſtance of the holy Ghoſt, inſpiring her

her inwardly, directing her outwardly, and especially for the meanes of sanctificatiō conuayed vnto her through the conducts of her Sacraments, as chiefest and most holy instruments to that effect, conferring grace for our assistance in the performing of all good workes, whereof none can be partakers to saluation out of the Church.

43. This Church is also called *Catholicke*, for the reasons before set downe in the first Chapter and first Consideration; to wit, that it is vniuersally spread ouer the world by the ministery of the Apostles in the very beginning, and so hath hitherto continued still, and euer shall to the worlds end: and further it hath these signes and markes to be knowne by, and to be distinguished from all hereticall Congregations whatsoeuer, to wit, Antiquity, Vniuersality, Vnion, and Succession by descent of Bishops. And finally for full complement, it hath that communion of Saints, both by vnion in fayth, and communion of Sacraments, which no other Schismaticall Cōuenticle or hereticall congregation hath: and out of this communion there can be no possibility of life, or saluation. All this, and much more (which here I am constrayned to omit) do those of the Roman Religion vnderstand by this article, *I believe in the holy Catholicke Church, the communion of Saints*: and it would require a whole volume to set downe the seuerall sentences, discourses, and authorities of ancient Fathers, that ioyntly concurre in this exposition, and explanation.

Vincent. Lyrinensis aduersus hæreses c. 3. Tertull. de præscrip. cap. 32.

44. But now on the other side, if we cast our eyes vpon the state of the English Clergy, we shall find that howsoeuer they do admit the same in wordes, yea, and subscribe thereunto in their Ordination (for that they teach their Religion to follow their State, as their State brought in their Religion:) yet exceeding great is the difference, and large are their consciences in vnderstanding the same, as may appeare in part out of the 19. article, published by *M. Rogers*, as agreed vpon by our English

The Protestantly meaning about this 9. article.

gliſh Biſhops, concerning the Church: about which he hath ſeauen ſeuerall propoſitions, firſt agreeing in ſome of them, ſomwhat with the Catholicks, and they haue learned it from the Catholicke Religion, and as their vſuall practice is; and then making their owne choyce, to diſſent, and diſagree at their pleaſure, as the inured cuſtome of all hereticks hath euer bene.

1 45. His firſt propoſition then is this: *There is a Church of Chriſt not only inuiſible, but alſo viſible*, wherto ſuppoſing him to vnderſtand of the true Catholicke Church, (for otherwiſe he ſayth nothing) we do alſo agree, as their Biſhops in like manner may be ſuppoſed to do: and yet can I ſpeake this vpō my owne knowledg, that it is againſt the cōmon knowne tenent and practice of their Academicall Schooles: for there the queſtion is amongſt the moſt forward Proteſtants, *An Eccleſia ſit inuiſibilis*, whether the true Church be inuiſible; and yet is held affirmatiuely, to wit, that it is inuiſible and not viſible to mans eyes, for the viſibility of the Church tendeth to flat Popery, which they cannot indure.

Later propoſitions of the Prōteſtāts about the cōmon Church.

Rogers ar. 19. pag. 86.

2. 46. His ſecond propoſition is, *That there is but one Church*; which we affirme alſo, and they from vs haue learned ſo to ſpeake: and yet I do not ſee how the Proteſtant, Puritan, and other Sectaries, *Lutherans*, and *Sacramentaries* can make one Church, they differing ſo fundamētally amōgſt themſelues, and in ſuch waighty points of fayth and religion, as they do.

3. 47. His third aſſertion is; *The viſible Church is a Catholick Church*: M. Rogers would haue ſaid, or at leaſt wiſe ſhould haue ſaid, *that the Catholicke is a viſible Church*: and the reaſon is, for that all viſible Churches, are not Catholicke, but all Catholick Churches are viſible. And what was the reaſon of this his incongruity of ſpeach, I do not ſee, vnleſſe he meant thereby to ſteale the name of *Catholicke* vnto euery viſible Congregation of Sectaries, which is clearly ouerthrowne by the definition, and large explication of the

the word *Catholicke*, ſet downe in the firſt Chapter.

48. His fourth propoſition is: *The word of God was, and for tyme is before the Church:* which being vnderſtood of the Scripture, or written Word (for otherwiſe it is nothing to our purpoſe,) it conteyneth in it a ſenſeles, and groſſe abſurdity, for therupon it would follow, that before *Moyſes* tyme, the firſt writer of the Bible (which was more then two thouſand yeares after the creation of man) God had no Church, becauſe there was extant no written Word or Scripture, which were very ridiculous to affirme. But the only refuge that I can poſſibly perceaue, that *M. Rogers* hath left him to make good his fourth aſſertion in prooning the word of God more ancient then the Church, is to fly to the vnwritten word: but this will not ſerue his turne neither, ſince we haue only in this place to do with the litterall, or written word of God, begunne by *Moyſes* the firſt pen man of the holy Ghoſt, and ſo ſucceſſiuely vpon ſundry occaſions continued. 4.

49. *M. Rogers* his fifth propoſition is, *That the markes, and tokens of their viſible Church, are the due, and true adminiſtration of the VVord, and Sacraments:* but theſe markes are not admitted by the Catholickes, but worthily reiected, for that they are as hard, and obſcure to fynd out, and as much controuerted as the thing it ſelfe wherof they ſhould be markes: for that all parts, yea all ſectes, and hereſies doe pretend to haue due and true adminiſtration of the word, and Sacramentes, and it is as hard a matter to determine this controuerſy as the other, viz. to find out, which is the true Church. But the markes of Antiquity, Vniuerſality, Vnity, and Succeſſion before mentioned, and giuen by Catholicks (for ſuch were *Tertullians* 1400. yeares ago, when he wrote that excellent booke of *Preſcriptions*, and *Vincentius Lyrinenſis* 1200. yeares ſince, to take away your late imputation, and denomination of Papiſt vnto Catholickes) are ſo cleare, and euident in themſelues, that preſently they will diſtinguiſh betwixt one Church and 5. Markes of the Church.

another, betwixt Roman Catholickes and all hereticall Sectaries. And albeit ſome Sectaries being preſſed therwith, will pretend to haue theſe markes in their Church, and will ſet a good face vpon the matter, and challenge them alſo, yet are theſe wordes out before they be aware: for the matter being ſo euident againſt them, they preſently giue ouer their clayme, they are contét to hold hands of, running to other obſcure markes (the common Plea of all condemned Hereticks) of the due and true adminiſtration of the Word and Sacraments, when God wotteth they haue neither Word nor Sacrament, according to the Catholicke integrity and ſincerity.

6. 50. *M. Rogers* ſixt propoſition about the Church is: *That the viſible Church* (to wit the true & Catholick Church) *may, and hath from time to time erred both in doctrine and conuerſation*: which aſſertion the Catholick in his ſenſe doth hould for ſo blaſphemous, and abſurd, yea ridiculous alſo, as nothing can be more. For if this be true, that the true viſible Catholicke Church ſpread ouer the whole Chriſtian world, can erre, and induce into errour, then is there no ſurety, or certainty in the world, no not in the promiſes of Chriſt, and his Apoſtles, who aſſured vs the contrary.

Ridiculous proofs that the Church may erre.

51. But let vs take a view of *M. Rogers* proofes out of Scripture for confirming this his ſixth aſſertion, which ſurely are ſo fantaſticall and impertinent for any conſequence to be drawne from them, ſo abſurd in reaſon, and ridiculous in religion, that no man of iudgement, or conſcience can read them without indignation, and laughter, as by the view will appeare. For thus he ſetteth them downe in his owne wordes, only I will add the inference vpon euery probation out of Scriptures. His firſt place is: *Take heed, Matth.* 24. 4. therefore the Church may erre. *Believe it not, Matth.* 23. 26. therefore the Church may erre. *Beware of the leauen of the Phariſyes, and of the leauen of Herod, Mar.* 8. 15. therefore the Church may erre. *Many ſhall be deceiued,*

yea

yea the very elect, were it possible, Matth. 24. 11. therefore the Church may erre. *Shall he find fayth vpon the earth, Luc.* 18. & therefore the Church may erre. *We know in part, 1. Cor.* 13. 12. therefore the Church may erre. *Beware of Dogges*, therefore the Church may erre. *Beware of euill workes, beware of concision, Philip.* 3. *v.* 2. therefore the Church may erre. *God shall send them strong illusions, that they should believe lyes, 2. Thess.* 9. 10. therefore the Church may erre. And is not this a sound proofe out of the Scriptures?

52. These are those cleare texts, that *M. Rogers* bringeth forth to proue, that the vniuersall Christian visible Catholicke Church (for that only we now treat of) may be deceiued, and hath erred, determining matters of doctrine: and yet as you see, here is not one word that is spoken, or may be applied to the said vniuersall Catholicke Church, but only caueats giuen to the Church, to beware of particuler deceauers, Hereticks, Pharisies, Herod, & the like. And consequently these places, are so idly vrged, and so absurdly applied by the Author, that I should wast time in spending any more labour about pursuing them any further. Only one of his places, I will but touch in one word. *Many* (saith Christ) *shall be deceiued, yea the very elect, if it were possible:* out of which place, for the ouerthrowing of *M. Rogers* proposition, and inferring the cleane contrary assertion, I reason thus, and let *Tribunal Syllogismi* vmpire betwixt vs both, which is the better, and fitter consequence deduced out of this place: if it be impossible that the elect shall be deceiued, though many be deceiued, then the Church comprehending the elect, as a part of her, cannot be deceaued: *sed verum primum*, for truth it selfe hath spoken it, (and this is the true meaning of those wordes, *if it were possible &c.*) *ergo, & secundum*. The like consequence I could inferre out of all the rest, but the places are so absurdly, and against all common sense and reason vrged, that they are not longer to be stood vpon.

53. The like miſerable courſe, or rather more pittifull (if poſſibly it may be) doth he take to proue the ſecond part of his propoſition, which is, that the ſaid Catholicke viſible Church may erre in determining maters of life, and manners (for that is the queſtion, and not his idle word of erring in conuerſation.) And firſt he doth alledg the words of Chriſt, *Iniquity ſhalbe increaſed, and the loue of many ſhall wax could*, Matth. 24. 12. therefore the Church may erre in determining matters of life, and manners. Secondly he citeth that of *S. Paul, Reſtore &c. leaſt thou alſo be tempted*, Gal. 6. 1. therefore the Church may erre in determining matters of life, and manners. Thirdly, *I do not the good thing which I would, but the euill which I would not, that doe I: if I doe that which I would not, it is no more I that doe it, but the ſinne that dwelleth in me*, Rom. 7. 19. 20. therfore the Church may erre in determining matters of life, and manners. Fourthly, *There is a fight euen in the beſt men, and mēbers of Chriſt*, Rom. 7. 23. therfore the Church may erre in determining matters beloging to lyfe, and manners: for this muſt be his concluſion out of euery one of theſe places, as his former of doctrine was out of the other. And are not theſe goodly arguments to proue his aſſertion? His aſſertion (as you haue often heard) was, that the viſible Catholicke Church might erre in determining matters belonging to manners, to wit in defining, and finally determining, this is good, that is bad, this is lawfull, that vnlawfull, and the like; and he commeth in with his miſapplyed texts, to proue that particuler men may haue infirmities in them, and fight of their paſſions, or concupiſcence. Doth he not hit the naile on the head thinke you?

54. But now laſtly let vs come to his ſeauenth, and laſt expoſition vpon this article of the Creed. *The Church of Rome* (ſaith he) *hath moſt ſhamefully erred in life, Cerimonies, and matters of faith*; this he ſhould haue proued, according as he vndertaketh in other articles from the warrant of diuine Writ, but here he leaueth Gods word, and runneth

Rogers p. 96.

to

to Poets that ſay, *Roma mares &c.* Rome loueth boyes: as who would ſay, that this horrible, and execrable ſinne (if it be, or haue bene in *Rome*) is not alſo in other Cities of the world, or as if this alone were ſufficient to proue his purpoſe, if he could ſhew, that there were many lewd liuers in *Rome*. The thing he ought to proue is this, that the whole Church of *Rome* (that is to ſay, the Catholicke Roman Church, ſpread ouer the whole world, acknowledging *Rome* for the chiefe head, and member thereof) hath erred in her publicke decrees ſet forth to be belieued, throughout the whole Church, either for poſition of faith or direction of manners: for this only is the poynt in controuerſy, and not whether any man haue liued looſely in Rome, or any Popes haue bene naughty men, or may be hereafter. So as for the poynt controuerted, he bringeth not one word of proofe: and all that he hath ſcraped togeather of ſpiteſull ſlanders, & contumelious reproaches againſt diuers Popes, and other Prelates of that Citty, as in conſequence of argument, they are nothing to the purpoſe, nor can make any inference at all againſt the matter in queſtion, ſo are they in fact, proued by diuers Catholicke Authours to be ſhameſull lyes, contrary to the teſtimony of the beſt, and moſt Authenticall authours, that haue written, whereof the reader may ſee effectuall proofes in *Bellarmine*, & others that do anſwere thoſe ſlanders againſt *Rome*. *Lib. de Pōt. à cap. 8. ad finem vſq; ad cap. 15.*

55. Now then we ſee how out of this one article of the Apoſtles Creed (which all parts do admit) what different doctrine there is drawne by different expoſitions: and I might ſhew the ſame in ſundry other articles, as namely in that which enſueth immediatly after, *Credo remiſſionem peccatorum*: I belieue the remiſſion of ſinnes: which article thoſe of the Roman fayth do vnderſtād accordingly as the ancient Fathers do, and that is not only of the remiſſion of ſinnes by our Sauiour his paſſion, and grace thereby merited to this effect, but alſo of the ordinary meanes left

by our ſaid Sauiour in the Church for ordinary remiſſion of ſinnes, and namely by fayth and baptiſme, for ſuch as enter firſt into the Church, and the holy Sacrament of Pennance, which is (according as anciẽt Fathers do call it) *ſecũda tabula poſt naufragium*, the ſecond table of the ſoule after baptiſmes ſhipwrack, for ſuch as ſin after baptiſme, and other Sacraments: all which Sacraments, & other meanes to this effect do worke their effects in the power, and vertue of the ſaid paſſiõ of our Sauiour. So houldeth the Catholicke. But the Proteſtant that commeth forth with a *not imputation*, ſaith, that this remiſſion of ſinnes conſiſteth only in this, that they are not imputed, and conſequently draweth a farre other ſenſe vpon this article: ſo as I muſt perforce conclude with that which often hath bene ſaid, and repeated, that it is not ſufficient to admit theſe Creeds in words as the Miniſters of Englãd are ſaid to do in their Ordination, but the true ſenſe, and meaning is eſpecially to be ſtood vpon: which meaning being farre diſſonant frõ the vnderſtanding of the knowne Catholicke Church (as lately we haue ſhewed) their orall and verball admiſſion of the ſayd Creedes cannot be ſufficient to make them Chriſtian Catholickes, or deliuer them from the imputation of being Hereticks: for that this very choice and election which they do make of particuler ſenſes, and interpretations of the Articles of theſe Creedes, oppoſite vnto thoſe of the vniuerſall Church, doth according vnto our former rules, and Conſiderations before ſet downe at large, properly and effectually conuince them to be hereticks indeed. And ſo much of this matter for the preſent,

THE

THE FOVRTH CHAPTER; CONCERNING THE APPROBATION, AND ALLOVVANCE OF THE FOVRE GENERALL COVNCELLS:

Which is the third generall head of tryall offered and propoſed by his Excellent Maieſty of England.

AS in the former two grounds of belieuing Canonicall Scriptures, & admitting the three vſuall Creedes, and that only vpon the Churches publicke tradition, his Matie hath giuen forth a declaration vnto the whole Chriſtian World of his confident perſwaſion of being a Chriſtian Catholick, and no Heretick: euen ſo in this third generall head, I meane in the admitting and receyuing of the foure firſt Generall Councells, his Royall Grace hath not only continued, and perſeuered in the former declaration of his good intention and perſwaſion, but hath

hath further, and much more ratified and confirmed the ſame, as appeareth by theſe his words, where he writeth:

Premonit. pag. 35. *I reuerence and admit* (ſaith he) *the foure firſt Generall Councels as Catholicke and Orthodoxe: And the ſayd Generall Councells are acknowledged by our Actes of Parlament, and receiued for Orthodoxe by our Church.* In which words, though I muſt ingenuouſly confeſſe, that I cannot retaine the leaſt ſcruple, or doubt of the ſincerity and candor of his Maieſtyes meaning, but that according to his Noble Apprehenſion, and the information giuen him by his Doctors, he doth indeed for his Princely part, and Perſon, reuerence, and admit the foure firſt Generall Councels, and wilbe ready like a pious meaning Prince to receaue all the particuler points of faith concluded therein, when they ſhalbe diſcouered vnto him: Yet ſince this Parlamentary admiſſion of Councells is the ground of all, and muſt proue the admitting, and reiecting of them, either good or bad, on the Church of Englands behalfe, my firſt demaund ſhalbe but this; What hath lay Parlaments to do with Religion? What buſines make they with the Councells of the Church? Who deſigned vnto them this authority, to alter, chop, and change Religion at their pleaſure? Vpon what ground do they admit ſome Councells, and reiect others? Eſpecially hauing excluded from Parlamentall ſuffrage all their Catholicke Biſhops, and Clergy men, it is as euident they did (the thing remayning yet regiſtred vpon Authenticall record, & freſh in the memories of many how liuing) when at the firſt, and ſecond lay Parlaments, in the firſt yeare of the late Queene, they baniſhed Catholick Religiō out of the land.

2. But ſuppoſing theſe foure Councels to be admitted, and receiued (if we conſider how theſe Councells indeed are acknowledged by our Acts of Parlament, how reuerenced, and in what manner receaued for Catholicke, and Orthodoxe by our Engliſh Congregation at this day) we ſhall be ſo farre from iuſtifying the Proteſtant Parlamentary admiſſion of theſe Councels, or any other of their actions

actions whatſoeuer, though neuer ſo outwardly veiled, and couered with a colourable ſhew of piety, as that in very deed we ſhall diſcouer nought els, throughout the paſſages of their whole procedinges but fraude, impoſture, colluſion, diſſimulation, hypocriſy, and hereſy: Which to make good againſt them in the particuler carriage, and paſſage of this preſent buſines of Councels, let vs but leaue the barky rynd, and outward corke, and enter into the inward marrow and ſubſtance: that is, let vs giue no credit to theyr wordes, but looke into their deedes, and we ſhall eaſily diſcerne, yea the matter will diſcloſe it ſelfe. For to ſet their wordes aſyde, whome we haue euer found cõtrary in their deeds, if the Church of England doe ſincerely imbrace, and receiue for Catholicke, and Orthodoxe theſe foure firſt generall Councels which did reſemble, comprehend, and repreſent the whole Primitiue Church for more then foure hundred, and fifty yeares togeather after Chriſt, then muſt it follow, if they meane as they ſay, and that their wordes ſhall not proue wynd, that the Engliſh Church, and our lay Parlaments muſt acknowledge and admit alſo that doctrine for Catholick, and Orthodoxe, which without impeachment, controllment, or contradiction of any, can be ſubſtantially proued to haue bene taught, and held in this viſible vniuerſall Church, whereof theſe foure Councels collectiuely repreſented the whole body for all that time. Which foreſaid doctrine that both it, and euery poynt therof paſſed for ſo many ages vncontrolled, this one reaſon may ſuffice to proue inſteed of all; for that the ſaid doctrines ſhould otherwiſe haue bene noted, eſpied out, reprehended, and cenſured by ſome of theſe Councells, els had they not done their duties, neyther had they bene ſo vigilant for the good of the whole body, as they ought to haue bene; if hauing condemned ſome hereſies (as they did) they had winked at others. Which once to imagine of an *Ambroſe*, an *Auguſtine*, & a *Hierome* for the latin Church,

How the Parlamẽt & Church of Englãd do admit the firſt foure Generall Coũcells.

a *Baſill*, a *Chryſoſtome*, and an *Athanaſius* for the Greeke, nay to ſuppoſe it, and that confidently, though moſt impudently of all the great Saintes, and learned Doctors in the world togeather, this cannot be no leſſe then ſenſeleſſe abſurdity, groſſe ſtupidity, yea heathenish impiety, when as the leaſt of theſe, which I haue named, was for learning able to haue reſiſted the whole Chriſtian world, and for their zeale would haue ſpared none, in a point of errour or hereſy: as I may inſtance and proue by *Tertullian*, *Origen*, and *S. Cyprian*, were any of theſe, though neuer ſo great, by the reſt ſpared? VVere any former merits, though neuer ſo many reſpected, if once they preſumed to innouat the leaſt errour whatſoeuer? And therefore to ſtrike at the poynt I ayme at in the period of the Concluſion, doth the Engliſh Church, and Parlament admit all the doctrines that were taught in the Church, and that continued without the impeachment of any, notwithſtanding all the zealous, & vigilant Paſtours in the Church? I thinke it will make great difficulty: and let it reiect them, or any of them, there needes no more to proue that Church to be hereticall: let it admit them, it proues it ſelfe by departure frõ them, and their doctrines to be Apoſtaticall, for that it houldeth not the ſame poynts of fayth, with theſe foure firſt Councells, which it maketh ſhew to receiue and imbrace. In a word, let it admit them, or reiect them, they ſhall neuer be able to wipe away the blot, and blemiſh, imputation, and innouation of damnable errour from their Church. For better vnderſtanding whereof, as alſo of ſome other particulers therto belonging, and hereupon neceſſarily depending, I haue thought good to decipher out theſe enſuing Conſiderations.

The

The firſt Conſideration.

MY firſt conſideration (which I promiſe, as the very ground-worke, and foundation of all the reſt) muſt of neceſſity be this, that the Parlament, and Church of England admitting theſe foure firſt generall Councells of *Nyce*, *Conſtantinople*, *Epheſus*, and *Chalcedon* for Orthodoxe, and truly Catholicke (as repreſenting in their Biſhops the complete, and intyre body of the Catholicke Church in their ſeuerall ages) muſt needes acknowledge in like manner, that for theſe firſt foure hundred and fifty yeares (or rather fiue hundred, for that it is not probable, nay poſſible, that within the compaſſe of fifty yeares, the ſame ſhould now faile which had already by vertue of Chriſt his promiſe continued foure hundred and fifty yeares) the true Catholick Church of Chriſt, conſiſted not only of the elect, and conſequently was not inuiſible, but of good & bad, and therupon was viſible, vnder viſible heades. And this was figured by the Parables of the net that caught both good and bad fiſh, and by the field that brought forth good corne, and weedes. And furthermore, that this viſible externall Church in thoſe dayes was the very ſame, whereof Chriſtes wordes were to be vnderſtood, when he gaue this in charge to one vpon occaſion, and ſuppoſall of a complaint made againſt his brother, which if he ſucceeded not, then *Dic Eccleſiæ*, tell the Church: as alſo that other of *S. Paul*, that the Church is *Columna, & firmamentum veritatis*, the pillar, and foundation of truth: ſo as, if a man in thoſe dayes would haue had any controuerſy in Religion debated, and reſolued, if he would haue knowne what Scriptures the Apoſtles, and Euangeliſts had committed vnto the cuſtody of the Church for Canonicall, & Authenticall: and further if he deſired to know which they were, how they might be knowne from counterfait,

Why and how theſe foure firſt Councels were gathered, and how thereby it is conuinced that the church cãnot erre.

Vide Aug. de vnit. Eccleſ. in pluribus locis.

Matt. 18. 15 16. 17. 18. 1. Tim. 3. 15

how they might be truly ſenſed, and rightly vnderſtood, what and how many Sacraments were left by Chriſt vnto his Church, which they were, what were their effects and operations, how they were to be adminiſtred, and ſuch other like. And if he were a Iew, or Gentill, that thus demaunded, queſtioning theſe doubts, and would vpon the reſolution thereof become a Chriſtian, but being vnlearned, would be inſtructed in all theſe caſes, and the like, he was to haue made his repaire, and recourſe vnto this externall viſible Church, and to haue ſtood in all poynts whatſoeuer, vnto her finall determination, deciſion, direction, inſtruction, and perpetuall gouerment in all theſe firſt fiue ages, without malepart repugnancy, or obſtinate reply, if he euer intēded to be ſaued. And if vpon any animoſity, or peruicacity any mā were caſt out of that Church in all that time, eyther for interpreting Scriptures in his owne ſenſe, according to a priuate ſpirit, or for peruerting, or innouating *de nouo, de ſuo*, of his owne head or braine, in any the leaſt poynt of fayth, and miſtery of Chriſtian religion, as the Proteſtants do both, his damnation was by all held and concluded for certaine, except he repented, and liſtened, yea & obeyed the voyce of the Church his mother, that ſought to reclaime him: for that the authority of this Church was euer held for God his higheſt tribunall vpon earth, and therefore irrefragable, ſince the tribunall of heauen ſtandeth expecting what is here done by the Church vpon earth, being euer ready to looſe, or bind, to deliuer ouer vnto Sathan, or to releaſe from the bandes of ſinne, errour, and hereſy, according vnto the former paſſed doome, and ſentence of the Church, as among other Fathers, *S. Iohn Chryſoſtome* in his bookes of Prieſthood doth very well declare.

Chryſ. l. 3. de ſacerdot.

4. And now to come vnto theſe Councells, and to ſpeake particulerly of euery one of them, as they lye in order. The Councell of *Nice* was gathered togeather ſomewhat more then three hundred yeares after Chriſt:

Councell of *Nice* aſſembled anno 327.

and

and the occaſion of this firſt great Eccleſiaſticall Aſſembly of all the world met togeather by their Biſhops in this generall Councell, was for the cenſuring and ſuppreſſing of two capitall, and damnable hereſies, that then inuaded, and inteſted the Church of Chriſt. The firſt was the hereſy of the Arians, and this impugned, nay flatly denyed the ſecond Perſon, his identity of eſſence, to witt, the Sonne his equality of ſubſtance, and godhead with the Father, granting him to be ὁμοιούσιος, like vnto the Father, but denying him to be ὁμούσιος, of the ſame ſubſtance with the Father, which was the fayth, and beliefe of the Catholike Church in thoſe dayes.

5. The ſecond hereſy, was the hereſy of the *Quartadecimans*, concerning the celebrating of Eaſter-day, of which hereſy to ſpeake any thing in particuler at this tyme I intend not, ſince it is not to my preſent purpoſe; only I refer the reader vnto the author of the *Three Conuerſions of England*, where this point is both ſubſtantially, and punctually diſcuſſed. The mayne point wherof I am to treat in this place, is to intimate vnto the Reader, how both theſe hereſyes of the *Arians*, and the hereticall *Quartadecimans* were determined, cenſured, and anathematized by the authority of this ſoueraigne and ſupreme Eccleſiaſticall Tribunall, I meane the firſt Generall Councell of *Nice*, which conſiſted (as *S. Ambroſe* obſerueth, alluding to the iuſt number of *Abraham* his ſouldiers) of three hundred & eighteene Biſhops, gathered from all partes of Chriſtendome. And this was the firſt Generall Councell that could be aſſembled vntill that time, in reſpect of the moſt bloudy and cruell perſecutions, that had continued for the greateſt part of the precedent ages. *De fide ad Gratian.*

6. And here we are to obſerue, that albeit that three other Prouinciall nationall Councells are recorded to haue bene celebrated before this of *Nice*, and after that of the Apoſtles *Act.* 15. to wit, one at *Rome* of 60. Biſhops againſt *Nouatus*, vnder *Decius* the cruell Emperour, and *Cornelius* the

Anno. 252 martyred Pope, another at *Ancyra* in *Galatia* vnder *Diocleſian*, the third at *Neocæſarea* vnder *Conſtantines* Father, and Pope
Ann. 308. *Melchiades*, according to *Prateolus* his accõpt: yet this Coun-
Ann. 311. cell of *Nyce* was the firſt great, & glorious Eccleſiaſticall tribunall, which was publickely erected in the Chriſtian Church for all Nations to repayre vnto, after the firſt planting of the faith of Chriſt.

7. The ſecond generall Councell was that of *Conſtantinople* ſomwhat more then fifty yeares after, in the yeare of our Lord 383. and it conſiſted of an hundred and fifty Biſhops, gathered togeather againſt *Macedonius* Patriarch of *Conſtantinople*, who openly denyed, and blaſphemed againſt the diuinity of the holy Ghoſt: for which damnable hereſy of his, both he, and all that partaked with his hereticall faction, were condemned, cenſured, aud caſt out of the Church, and deliuered ouer to Sathan, for that they blaſphemed againſt the third ſacred Perſon of the bleſſed Trinity. And this ſecond, great, and generall Councell was held vnder *Gratian*, and *Theodoſius* Emperours, and vnder *Damaſus* then Biſhop of Rome.

The ſecõd generall Councell of *Conſtãtinople*, an. 383.

8. The third Generall Councell was that which was aſſembled at *Epheſus* allmoſt other fifty yeares after that againe, in the yeare of our Lords incarnation 434. This Councell conſiſted of two hundred Biſhops, gathered againſt another Archbiſhop of *Conſtantinople* named *Neſtorius*, but an Arch-hereticke: and it was held vnder the Emperour *Theodoſius*, and Pope *Celeſtinus*. This *Neſtorius* (as *Vicentius Lyrinenſis* in his goulden tract againſt hereſies, & 17. chapter deſcribeth his hereſy) whilſt he made ſhew of diſtinguiſhing two natures in Chriſt, he ſuddainly brought in two Perſons, and by an execrable impiety thereby made two Chriſts, the one God, the other man, the one begotte of God the Father, the other borne of the Virgin his mother, and therfore he did further auerre, that holy *Mary* was not to be called θεοτόκος, but χριστοτόκος, the mother of God, but the mother of Chriſt, becauſe (forſooth) that Chriſt, which

The third generall Councell of *Epheſus* Ann. 434.

which was God, was not borne of her, but the Christ which was man. Hitherto my Authour. And for this damnable heresy was *Nestorius* condemned by this third Councell, & worthily cast out of the Catholicke Church: howbeit I must confesse, that I cannot see, how *Caluin* & *Beza* vpon the poynt of Christs incarnation and hypostaticall vnion with diuers others Protestants following the, can possibly auoyd this ould condemned heresy, but that *Nestorianisme* must follow, as a necessary consequence of the doctrine which they deliuer vpon the poynt of Christs incarnation, and vnion. *Lib. 1. Inst. c. 13. §. 9. 23. 24.*

9. The fourth generall Councell was that of *Chalcedon*, and this was some twenty yeares and vpwardes after the foresaid Councell of *Ephesus*, in which Councell there were assembled six hundred and thirty Bishops, Archbishops, and Patriarches. This great assembly was gathered against on *Eutiches* an *Archimandrite*, or Abbot of *Constantinople* in like manner, who so confounded the natures in Christ, that he absolutely denyed, that there were two distinct natures in him. For which monstrous opinion of his, differing frō the Canon of Catholick fayth, he was cōdemned, togeather with his fautor, & partner of his hereticall faction, I meane *Dioscorus* Archbishop of *Alexandria*, as was *Nestorius* another Archbishop before him, for houlding two persons in Christ. And this famous and through the whole Christian world renowned Councell was assebled, and held vnder *Martian* that then swayed the Empyre, and *S. Leo* the first then Bishop of the Apostolicall Sea of *Rome*. The 4. generall Councell was that of *Calcedō* 20. yeares after.

10. And now to make vse in generall of that which hath bene spoken concerning the foure Councells by some particuler application, and illation: the inference must needes be this, that if the Church of England do indeed admit, and reuerence these foure first Generall Councells (as it should seeme his Maiesty is of opinion it doth, and their Acts of Parlament confirme the same) then doth it follow by necessary, and ineuitable consequence (though the

the concluſion ouerthrow a mayne ground of Proteſtanticall Religion) that they muſt needes (will they, nil they) graunt the Catholicke Church not only to haue bene viſible at this time, but alſo to haue beene in great ſplendor, and magnificence; otherwiſe how could it poſſibly be, that ſix hundred, and thirty Biſhops could aſſemble, and meet ſo readily togeather, and all theſe for the moſt part out of the Eaſterne parts of Chriſtēdome only, to ſpeake nothing of the Weſt.

An euidēt declaratiō that the whole Church cannot erre.

11. Furthermore, for aſmuch as our Engliſh Church in admitting theſe Councells, and that in the greateſt Conſiſtory of the Kingdome, the high Court of Parliament, doth thereby acknowledge, and condeſcend vnto, that this externall viſible Church, conſiſting of good, and bad is Chriſts true Church, indued with all the priuiledges aboue mentioned of Eccleſiaſticall power, piety, purity, ſanctity & the reſt; I would aske firſt, how this ſo viſible a Church, ſo conſpicuous for maieſty, ſo illuſtrious for ſanctity, ſo adorned and beautified with all ſtore of heauenly grace, and celeſtiall verity, ſhould or could afterwards grow to be inuiſible, be ſpoyled of her dignity, bereaued of her authority, be robbed of her ſanctity, and looſe all her grace and verity? Or how of the ſpouſe of Chriſt is it poſſible, that ſhe ſhould become the enemy of Chriſt? of the Church of God, the Sinagogue of Sathan? Proteſtāts principles may imagin this, but this ouerthroweth the very principles of all Chriſtian Religion. For how can the later be preſerued inuiolably, if the former be ſo vnſtable? Or from whome can we ſucke the pure milke of Chriſtian Religion, or receiue the ſtronger food of the high myſteries of Diuinity, if it be not from the breaſtes of the Church? If it be not from the hand of our mothers learning, wiſdome, and tradition? And now to follow this heathenish and irreligious principle of the Proteſtāts a little further: if the Church, I meane the former mentioned viſible Catholicke Church of theſe Generall Councells

cells; if this I say haue thus fallen by falſe doctrine (as the Proteſtants imagine) then this Apoſtacy, and defection muſt eyther beginne firſt from all, or from one, or from a few only. To the parts then: if from all, how is it poſſible, that ſo great a body, nay Chriſts owne body myſticall (for ſo S. *Auguſtine* calleth it) founded by the bloud of Chriſt, propagated by the myniſtery of the Apoſtles, watred continually with the bloud of many millions of Martyrs, & diſperſed ouer the viſible face of the whole world, I ſay and demaund, how is it poſſible, that this Church ſhould be corrupted all at once, and that by willing corruption of affection, and iudgement?

12. But if this defection vainely and idlely ſuppoſed by the Proteſtants did beginne eyther from one, or ariſe from a few priuate men, contrary to the maine current of the Churches Doctrine, and tradition, which had continued, and lineally ſucceeded in the Centuries of the Church from Chriſts time to the Councell of *Chalcedon*, then would no doubt the Prelates of the Church (which now were in poſſeſſion of the Eccleſiaſticall keyes, and practice of the power, and authority of the ſame, by cenſuring, and condemning Archbiſhops, Abbots, & Patriarches as hath bene ſeene) haue reſiſted, & ſeuerally puniſhed theſe ſuppoſed noueltyes and new fangles in religion. And truly albeit we ſhould ſet aſide the promiſe, and prouidence of our bleſſed Sauiour for cõſeruing this his Church which he had bought with ſo great a price, as his owne pretious bloud, and brought vnto ſuch eminent greatnes, at this very time of the Councell of *Chalcedon*, which was more then foure hundred yeares after his Aſcenſion: yet in all humane reaſon (ſetting the light of religion apart) it cannot be ſo much as imagined, how ſuch a body, Chriſt his body, with ſuch a vigilant Senate, and head ouer it, ſhould by ſecret ſtealth, or little and little, be infected, corrupted, poyſoned, and conſumed (as their phraſe is) with Popery, hereſy, ſuperſtition, or innouation, and all with-

out ſenſe, or feeling, reſiſting, or complayning, or any record left thereof in Authour of Antiquity? And yet if we will giue credit vnto the Proteſtants, and ſuffer their religion to ſet the leaſt footing in the Church, we muſt againſt all ſenſe, reaſon, faith, and religion imagin and beleiue all this, and much more, to wit, that ſuch, and ſo potent a body, ſo fortified with defences by our Sauiour, was ſo ſtolen away frō it ſelfe, and from God alſo, as that it was loſt, peruerted, corrupted, conquered by the gates of hell, made *Babylon*, the ſeat of Antichriſt, and citty of Sathan, before any man was aware of it. And are not theſe poſitions of Proteſtants monſtrous Paradoxes, ſtrange *Idea's* & *Chymera's*, which no man of perfect ſenſe can beleiue?

13. I read in the ancient Fathers, that were inlightned with a great meaſure of Gods holy ſpirit, very earneſt reprehenſions, and ſeuere inuectiues againſt the abſurdity of theſe imaginations. Let *S. Auguſtine* (one that was wont to be full of reuerence in ſome of the Proteſtants mouthes) ſpeake for all. *Illa Eccleſia* (ſaith he) *qua fuit omnium gentium, iam non eſt? periit? Hoc dicunt qui in illa non ſunt. ô impudentem vocem! illa non eſt, quia tu in illa non es. Vide ne tu ideo non ſis: nam illa exit, etiamſi tu non ſis:* That Church which was propagated, and ſpread ouer all the world, conſiſting of all nations (as now at the tyme of *Chalcedon*) is it now no more? Is ſhe periſhed, or vaniſhed away? So ſay thoſe, that are not in her. O impudent voyce! Is not ſhee, becauſe thou art not in her? See leſt therfore thou be not, for ſhe will be, though thou be not.

Aug. in Pſal. 101

S. Aug. excellent ſpeach of the perpetuity of the church

14. Thus *S. Auguſtine* in his dayes argued againſt the *Donatiſts*, who ſayd then iuſt, as our Proteſtants doe now, when they were preſſed with the authority of the Catholike viſible Church, that inded that had bene for a tyme the true Church, but that afterwardes it periſhed, it fayled, and fell into Apoſtacy: *Apoſtatauit, periit*, it did apoſtatate and periſh, except only in the people, who only in their owne iudgment made the true Church indeed.

15. And

15. And can any thing in the world be more like then this to our caſe? Doe not the Proteſtants, and the *Donatiſts* ſo conſpire togeather that a man cannot diſtinguiſh them by their voyce? The Proteſtant acknowledgeth the whole body of the Chriſtian Catholicke Church, vnder theſe foure Councells, for the ſpace almoſt of fiue hundred yeares togeather: ney ther can he choſe but confeſſe (ſince the poynt hath ben ſo often extorted from him) the outward luſtre, Hierarchy, Gouerment, and Authority thereof. But if you aske him fiue hundred yeares after, then he will anſwer with the *Donatiſt, fuit, & non eſt*: it was the true Church, but it is not now, or at leaſt wiſe not in that perfection of authority, as then it was. And if you demaund of him fiue hundred yeares after that againe about the tyme, that *Luther* ſprang vp, he will not ſtick flatly to blaſpheme with the ſame Donatiſt, *Apoſtatauit, periit*, it hath fallen into Apoſtacy, it hath periſhed: which ſpeach you haue heard *S. Auguſtine* before call, *impudentem vocem*, an impudent voyce, but preſently after in the very ſame place, he termeth it by farre worſe Epithetons, as blaſphemous to the holy Ghoſt, which though I haue touched before, yet will I repeate it heere againe, for the better impreſſion of it in our memory: and the greater deteſtation of the like ſinne.

16. *Hanc vocem* (ſayth he) *abominabilem & deteſtabilem, præſumptionis & falſitatis plenam, nulla veritate ſuffultam, nulla ſapientia illuminatam, nullo ſale conditam, vanam, temerariam, præcipitem, perniciosam præuidit ſpiritus Dei*. The ſpirit of God (in the 101. Pſalme) did forſee this abominable, and deteſtable voyce (of ſome that ſhould ſay that the Catholicke viſible Church had periſhed, and fallen into Apoſtacy) a ſpeach full of preſumption and falſhood, ſuſteyned with no truth, inlightened with no wiſdome, ſeaſoned with no ſalt, a vaine, temerarious, headlong, & pernicious ſpeach. So *S. Auguſtine*. And then further ſome few lines after, the ſame Father bringeth in the ſaid viſible Church of his age

to expoſtulate with thoſe furious and franticke *Donatiſts* in this manner: *Quid eſt quòd, neſcio, qui recedentes à me, murmurant contra me? quid eſt quòd perditi &c.* What is the cauſe, I know not, why certaine people that go forth of me do murmure againſt me? What is the cauſe why certaine loſt fellowes do contend and ſay, that I am periſhed? For this is their ſaying that I was (the true Church) but am not now &c. The Scriptures (ſay they) haue bene fulfilled, for that all nations haue belieued, but the Church hath Apoſtated and periſhed, throughout the world &c. When we vrge the promiſe of Chriſt, *Behold I am with you vnto the conſummation of the world*, here they ſay that Chriſt promiſed to be with the Church vntill the end of the world, for that he did foreſee that they (the factiō of *Donatus*) ſhould ariſe, and continue the true Church vpon earth. So *S. Auguſtine* of, and to the *Donatiſts*. And ſurely nothing can occurre, and be repreſented vnto our vnderſtanding, more conforme, and anſwerable vnto the ſenſe, iudgment, voyce, agreement, and ſpeach of the Sectaries of theſe our times, concerning their falſe imputations, and moſt vniuſt calumniations againſt the preſent Roman Church.

Matth. 28. 20.

17. Now if this graue, and holy Father *S. Auguſtine* one of the chiefeſt pillars of the latyn Church in his dayes, ſpeaking in the voyce, and ſenſe of the ſaid vniuerſall Catholicke Church in his age, doth ſo grieuouſly and dreadfully cenſure this ſpeach, and blaſphemous ſlander of the Apoſtacy of the viſible Church (ſo triuiall, and familiar vnto Proteſtants now adayes) as that he calleth it *impudent, abhominable, deteſtable, preſumptuous, falſe, foolish, rash, temerarious*, and *pernicious*, as you haue heard: If he condemne euen to the lowermoſt pit of hell, all thoſe that frequent the ſame, calling, and accompting them for *perditos*, loſt, and damned people, *recedentes ab Eccleſia*, Apoſtated from the Church, vpon a falſe ſurmiſe of their owne fooliſh fancy, ſuppoſing that the Church it ſelfe hath Apoſtated, or may fall into

Application of S. Auguſtins ſpeaches vnto our Sectaries.

into Apoſtacy, what ſhall we ſay of Proteſtants that do the ſame, and ſtand in the very ſame caſe?

18. But here it may be, perhaps, ſome man will reply, that *S. Auguſtine* in the place before cyted, ſayth not, that the viſible Church cannot Apoſtatate or periſh, but that it had not ſo done, and fallen away in his time, when the *Donatiſts* did falſly impute the ſame vnto it: but that it might erre and fall away from truth in time to come, that *S. Auguſtine* doth not deny.

19. To this I anſwere, that albeit *S. Auguſtine*, *totidem verbis*, do not ſay in ſo many wordes, the Church in time to come may not Apoſtatate; yet in pure force of argument, and true ſubſtance of matter he doth affirme it, in that he alledgeth againſt the *Donatiſts*, and vrgeth to conuince thē, the very promiſe of our Sauiour, made vnto his Diſciples, and in their perſons vnto the Church for euer. *Ecce ego vobiſcum ſum vſq; in conſummationem ſæculi:* Behold I am with you vnto the cōſummation of the world: which promiſe holdeth for all times in *S. Auguſtine* his iudgment, euen vntill the worlds generall conſummation: and therfore the ſame Father in another place writing vpon another Pſalme, hauing firſt ſhewed how the Church is the Citty builded vpon an hill, he further addeth: *Sed fortè iſta Ciuitas, quæ mundum tenuit vniuerſum, aliquando euertetur. Abſit: Deus enim fundauit eam in æternum. Si ergo Deus fundauit eam in æternum, quid times ne cadat?* But happily this Citty, that hath poſſeſſed the whole world, ſhall in time to come be ouerthrowne. God forbid: for God hath founded the ſame for euer (as the Pſalmiſt ſpeaketh:) If therfore God hath founded the ſame for euer, why doſt thou feare leaſt this foundation may fall? Which very poynt *S. Auguſtine* repeateth againe in his firſt booke *de Symbolo*, and the fifth Chapter, to ſhew his conſtant and vnuariable reſolution in this matter of the Church. *Aug. in pſal. 47.*

20. And here I might alledge Father vpon Father, Greeke vpon Latin, and produce ſo many teſtimonies of

That the Church shall neuer Apostatate.

the ancient Worthies and ancient Fathers, as might suffice to fill a large volume, and all of them tending directly to this effect, to wit, that the visible Church planted by our Sauiour (he being the foundation stone) and by his Apostles, and spread ouer the face of the whole earth, shall neuer perish; or Apostatate from Christ, by any the least damnable errour, or heresy vnto the end of the world, & Christ his second comming vnto iudgement. And to proue this they do all of them alleage and bring many pregnant and euident places of Scriptures.

21. As for example, these two heere vrged by *S. Augustine*, as also that plaine text vttered by way of promise vnto his disciples, *Matth.* 16. by our Sauiour, *Portæ inferorum non præualebunt aduersus eam*. The gates of hell shall not preuaile against this Church: & on this place *S. Chrysostome* dilateth himselfe much, as he by occasion treateth vpon the 148. Psalme, and in an homily made at that tyme when he was to be expelled from *Constantinople*, he inferred these "wordes, vpon that place: *Quod si non credis verbo, & rebus, ip-*
"*sis operibus crede*: if you wil not belieue Christs wordes, the
"things themselues here spoken, belieue his workes? How
"many Tyrants haue gone about to impugne the Church
"&c. Where are they that went about these things? *Quomodo,*
"*impurissime Diabole, Ecclesiã te putas posse deijcere.* How doest thou
"think, thou most impure Diuel, that thou canst ouerthrow
"the Church &c? Which demaũd this blessed Father would neuer haue vrged vnto the wicked spirit, if the Diuell might haue replyed, that in tyme to come he should be able to ouerthrow it, by sowing the tares of ignorance, errour and heresy in it. And now that *S. Chrysostome* meãt of the externall visible Church, it is more then euident, by the instãces that he bringeth of the horrible, and inhumane persecution, raysed, and stirred vp by infidels, and hereticall Emperours against the same most holy Church.

De vnit. Eccles. 22. And *S. Cyprian*, that ancient, and renowned Martyr, treating of this argumẽt, soundeth forth this Eulogy

in

in prayse of the Church: *Adulterari non potest sponsa Christi, incorrupta est, pudica est, domum vnam nouit, vnius cubiculi sanctitatem casto pudore custodit*. The spouse of Christ cannot be adulterated, she is vnspotted, she is chast, she knoweth one house, she keepeth the sanctity of one chamber, one bed, and that with a chast shamefastnes, and loue. So *S. Cyprian*, in that excellent Tract of his *de vnitate Ecclesiæ*; which Tract alone, though it be but a very short one, yet is it sufficiēt to be the bane of all heresies, and to keep any man desirous of truth within the bosome of Catholicke vnity.

23. With *S. Cyprian* agreeth *S. Hilary*, writing to the same effect in expresse wordes, affirming: *Hoc Ecclesiæ proprium est, vt tum vincat cùm læditur, tum intelligatur, cùm arguitur, tum obtineat, cùm deseritur*. This is peculiar vnto the Church, that when she is hurt, by persecutions, then she winneth, and ouercommeth, when she is reprehended, by heretickes, then is she perceaued, that is to say, when she is misconceaued, she maketh her selfe in her doctrine to be better vnderstood, by declaration of matters called into question, when she is forsaken (eyther by rebellious children, that go out from her, or by Gods permission exercising her by tribulation, then doth she obtaine the victory, and gloriously triumph. So as here you see, that they spake not only of the Church of their time, but of all other ensuing ages that it cannot perish or be corrupted. And with these agree *S. Ambrose*, saying: *Hæc ergo nauis Ecclesia est, quæ si quotidiè sæculum istud tamquam aliquod pelagus sortitur infestum, numquam eliditur ad saxum, numquam mergitur ad profundum*. So speaketh *S. Ambrose* in his booke intituled *de Salomone*, the 4. chapter, that is to say. This ship therefore of the Apostles, that was tossed vpon the seas of this world as the true Church of Christ, which albeit it do dayly find, and feele the world to be troblesome vnto it, as a certaine tempestuous, and stormy sea, yet doth it neuer dash and split in peces, by striking against any rock, nor yet is it euer dryuen and drowned to the bottome. All which priuiledges could

The inuincible strength of the Church.

not

not be verified of the ſaid Church, if it were poſſible, that the ſpouſe of Chriſt could become an harlot, or fall away from Chriſt, by intertayning any damnable errour, or hereſy.

24. And as *S. Ambroſe*, ſo ſpeaketh *S. Hierome* in his commentary vpon the fourth chapter of *Iſay*: his wordes be theſe: *Super petram fundatur Eccleſia, nulla tempeſtate concutitur, nullo turbine ventiq; ſubuertitur*. The Church being founded vpon a rock, is thiuered with no tempeſt, is ouerwhelmed and ouerthowne by no fury, & violence of windes whatſoeuer. And the ſame holy Father in another place putting a reall diſtinction betwixt the Synagogue of the Iewes, & the Chriſtian Church, but eſpecially betwixt the promiſes of God made vnto both, aſſumeth the ſpeach of Chriſt, and ſpeaketh to the Iewes in the perſon of our Sauiour,
Matth. 23. *Linquetur domus veſtra deſerta*: your houſe, your Church, your Synagogue ſhalbe left deſolate, and empty vnto you. But as for the Chriſtian Church (ſayth he) *æternam habebit poſſeſſionem*, for that Chriſt promiſed vnto his diſciples, *behould I will be with you*, or as other Readings haue it, *I am with you to the conſummation of the world*. And the ſame ſpeaches are reaſſumed, and reiterated by him in his Commentaries vpon the ninth of the Prophet *Amos*, and vpon the 28. of the Ghoſpell of *S. Matthew*.

25. And here I might tyre out both the reader, and my ſelfe alſo, with alleadging the vnanime conſent of all the ancient Fathers, to proue, that the viſible Catholicke Church of their dayes could neuer periſh, Apoſtatate, or fall away from Chriſt to the end of the world, in regard of Chriſt his promiſe made vnto it, and yet the contrary hereticall tenent is a common receaued doctrine in the Proteſtants ſchooles in this laſt, & worſt age of the world. For do not the Proteſtants, *pro aris, & focis*, as though it were a matter of the life or death of their Religion (as in very deed it is no leſſe) ſtifly & peremptorily defend that the viſible Church that held theſe foure generall Councells

cells which are admitted by his Matie and the Church and Parlament of England, and fourteene other no lesse Generall, from that of *Chalcedon* to the last of *Trent*: this Church, say I, descending by succession of Christian people, and by lawfull and Ecclesiasticall ordination of Prelates, Pastours, and Bishops for gouernment of the same, hath after the aforesaid Councell of *Chalcedon*, by little & little (say the Protestants) Apostated from Christ, and his true doctrine, and hath left their roome and place for Protestants to enter and supply their defects. And this is iust like the allegations and pretences of the *Donatists* in *S. Augustines* time. And no marueile that Protestants and *Donatists* thus conspire against the true Church, for surely the right of the *Donatists* is as good to lay clayme therunto, as the interest of the Protestants, for ought that I can see to the contrary. And let this suffice for my first Consideration.

The second Consideration.

MY second Consideration concerning this present subiect of the foure first Generall Councells receaued by the Protestants lay Parlament, as is already premised, shalbe this; that for as much as this Ecclesiastical deuise, and inuention of calling generall Councells, and this spirituall authority in erecting this great consistory and supreame tribunall of the Church, for the deciding, and determining of all doubts, and controuersies that may possibly arise therein, eyther by the friendes, or rather enemyes of the Church, must be presumed to haue come peculiarly, and proceeded originally from the holy Ghost: partly for that the first forme, origen, and practice therof was prescribed by the Apostles themselues, as you shall read *Act.* 15. according to that which we haue formerly noted,

Why Protestants do not, nor can remedy their diuisions by any Generall or Nationall Councell.

and partly, and eſpecially in regard of the infallible aſſiſtance of the ſayd holy Ghoſt, that euer-bleſſed and neuer erring ſpirit of truth, teſtified by the wordes of high, and ſoueraigne commaunding authority, vſed by the Apoſtles in that firſt Councells decree: *viſum eſt Spiritui ſancto, & nobis*: it ſeemeth good to the holy Ghoſt, and vs: why (I ſay) this being ſo, haue the Proteſtants in our dayes (hauing now almoſt had a full age, ſince their defection from Catholicke Roman Religion) neuer as yet called a generall Councell amõgſt themſelues, to repaire their owne breaches, reconcile their owne emnities, determine and decide their owne controuerſies, which (as before I haue ſhewed) are both many and waighty, implacable, and irreconciliable? Truly it ſeemeth vnto me, that if they had bene of the ſame ſpirit, with the ancient Apoſtolicke Church, that gathered theſe foure firſt generall Councells, to hould all in one vnion and communion; nay if they had not bene led, or rather miſled with a contrary ſpirit of ſchiſme, hereſy and diuiſion, they would haue troden in the ſteppes of theſe ancient Fathers, and haue imitated them in applying the ſoueraigne remedyes of generall Councells for curing the woundes of their owne home-bred diuiſions, and damnable diſſentions: at leaſtwiſe they would, without faile, in a whole age haue called ſome one, foraſmuch as the ancient Church gathered, and aſſembled foure within the compaſſe of one age, and an halfe: and the Proteſtant Princes, and people do bound, and border nearer togeather, then did the Chriſtians in former tymes, which were in manner diſperſed here and there, farre and neere, õuer the whole face of the earth.

27. If reply be made, that then there was but one Emperour to affoard his Imperiall conſent for the aſſembling of the Synod, & now ſince the diuiſion of the Empyre into many Dukedomes, Princedomes, Kingdomes, and free States, there be many particuler Princes, whoſe wills, and iudgements can more hardly be agreed, whoſe aſſents are

with

with greater difficulty to be required, and obtayned: I anſwere, this euaſion is but a meere colluſion; and therefore muſt not be ſuffered to paſſe without due reprehenſion. For ſince the foreſaid diuiſion of the Chriſtian world into ſeuerall Kingdomes and States, many generall Councells haue bene called, and gathered amongſt Catholickes, as before hath bene ſhewed, yea, and that in the middeſt of tumults, vproares, and garboyles in the temporall eſtates of the Chriſtian world; and this a man of common ſenſe, & reaſon may comprehend, & imagin to haue byn a greater let, and impediment vnto the gathering of Generall Councells, then any incombrance, and inconuenience that the Proteſtants ſurmiſe or pretend. But the truth is, hereſy, and ſchiſme originally grounded vpon proper election, priuate inuention, ſtubborne ſelfwill, and proud conceipted iudgement, togeather with obſtinacy againſt the Churches authority: this, I ſay, can neuer abide that exact diſcuſſion which a generall Councell doth require. For how can the Proteſtants thus deuided as they are, and knowing the weakenes of their owne cauſe, indure parly and treaty, either with the Catholicks, whome they accompt aduerſaries, or among themſelues with their owne Sectaries?

Proteſtãts can abide parly and treaty neither with Catholiks nor amõg thẽſelues.

28. Not with Catholicks, as may be ſeene by the examples of ancient hereticks, condẽned in theſe 4. firſt Generall Councells, to wit, the *Arians* in the firſt, the *Macedonians* in the ſecond, the *Neſtorians* in the third, and the *Eutichians* in the fourth, who fled what they could thoſe Councells, appealing only to Scriptures, whereof there is one notable example amongſt many others in the laſt of theſe foure Councells, I meane that of *Chalcedon*, wherin the *Archimandrite*, and Archeroticke *Eutiches* being ſent vnto, with Notaries from this graue and learned Councell, to yield an accompt to the Councell of his hereticall opinion, held of one only nature in Chriſt after his Incarnation, he firſt bethought him of this euaſion, to ſay that

he would agree, and ſubſcribe to the expoſitions of the Fathers that had ſate in the *Nicen* Councell, and that of *Epheſu*: but this was but meere colluſion, for therby he only meant moſt craftily, and hereticallly to euade, and fly both the other two Councells of *Conſtantinople*, that had already dealt againſt him, and condemned him, as alſo this of *Chalcedon* that was now gathered againſt him, to heare his cauſe, and to be his Iudge.

29. But yet ſecondly, for feare leaſt he might yield alſo to farre in this, he added preſently an exception, ſaying: *Si verè aliquid contingat eos in aliquibus dictis, aut falli, aut errasse, hoc neq; se velle reprehendere, neq; ſubſcribere: ſolas autem Scripturas ſcrutari tamquam firmiores ſanctorum Patrum expoſitionibus*. If notwithſtanding it had happened, that the ſayd Fathers of the *Nicen* and *Epheſine* Councells had bene deceiued, and erred in any of their ſayings, then would he neyther reprehend the ſame for modeſties ſake, nor yet ſubſcribe therunto: but that he for his part would attend himſelfe wholy vnto the Scriptures alone, as being more firme, and ſure, then the expoſitions of any Fathers whatſoeuer. And is not this ſpoken like a Proteſtant?

Vide Conc. Calced. act. 3. p. 163. edit Venet.

30. Thirdly, when he had repeated, and vrged againe his blaſphemous hereſy of one only nature in Chriſt, in preſence of thoſe graue and reuerend Prelates, that were ſent by the whole Synod to take his confeſſiō; and further when he had read vnto them a booke compiled Apologetically for defence of the ſame hereſy, he then tould them openly, and plainly, that this was his faith, according vnto the Scriptures, and as for the other (to wit the Catholicke aſſertion) that Chriſt conſiſted of two natures, diuine, and humane, vnited in one perſon; he ſayd flatly, *Neque ſe didiciſſe in expoſitionibus ſanctorum Patrum, neq; ſubſcribere velle, ſi contigerit ab aliquo ei tale aliquid legi: quia diuinæ Scripturæ meliores ſunt Patrum doctrinis*. That he had neither learned any ſuch aſſertion in the expoſitions of the holy Fathers (he meaneth the bleſſed Fathers of the *Nicene* and *Epheſine*

The tergiuerſation of the hereticke Euticheſ fully repreſēting the Proteſtāts

Epheſine Councells) nor yet would he, for his part, admit, and imbrace it, if any ſuch thing ſhould happen to be read vnto him out of their writinges: and his reaſon was that, which is ſo cõmonly vrged by Proteſtants, for that the diuine Scriptures are better the the doctrines of all Fathers: the which though it be true in it ſelf, yet was his meaning to deceaue therby, as you ſee, thinking by this fayre gloſſe & goodly pretence of Scripture to haue auoyded, and eſcaped the tribunall, aud cenſure of the Catholicke Church in that tyme: but the Councell condemned his opinion, and perſon, notwithſtanding his ſhifting euaſions to the contrary.

31. And truly, the very Conſideration of this particuler (I meane the conformity of ſpirits in this ould heretick and diuers of the new Proteſtants that cry out with full, and open mouth to haue all things in Generall Councells tryed by Scriptures alone) left in me a very great impreſſion: and the matter it ſelfe ſeemed vnto me very conſiderable, and worthy of all diligent attention. For I particulerly reflected vpon that ſentence of *Caluin*, wherein in my poore iudgement, and opinion, I rightly compared the two Arch-hereticks togeather: and whether I wronge *Caluin*, let his owne wordes witnes, and his beſt fauorites, and ſectaries defend their maiſter from ſpeaking like an hereticke, I meane like *Eutiches*. *Nulla* (ſaith he) *nos Conciliorum, Patrum, Epiſcoporum nomina impedire debent, quo minus omnes omnium ſpirituum ad diuini verbi regulam exigamus, & verbo Domini examinemus, num ex Deo ſint.* VVe are not to paſſe for Councells, Fathers, Biſhops, it is not in naming of all or any one of them can barre vs from examining all kynd of ſpirits, according vnto the ſquared rule of Gods word, and we may call them vnto accompt, & ſift them by the word of the Lord, whether they are of God, or no. So far he. *Lib. 4. Inſt. cap. 9. §. 12.*

32. And here alſo I remẽbred that I had ſeene the conditions required by the Proteſtants of *Germany*, when as they were inuited to come vnto the Councell of *Trent*, at

the very first gathering thereof: and the said conditions were published in a seuerall booke which did beare this Inscription, *Causa cur Electores Principes &c.* The causes why the Electors Princes, and others addicted to the Cõfession of *Augusta*, do not come to the Councell of *Trent*. For iustifying of which causes eight conditions are required by them to be obserued in that Councell, whereof the fourth is, *That the decisions be made in all Controuersies only out of Scriptures, and not out of Ecclesiasticall Canons, or traditions*: the fift is, *That decisions be againe made, not according to the plurality of voyces, or suffrages, but according vnto the norme, and rule of Gods word*. But what this norme, or rule is, they expound not, but do leaue it, as they found it still to be contended about. VVherunto if we adioyne two other conditions of theirs, which are the last, to wit, *that the Protestant Mynisters may giue voyces equally with Bishops*, in deciding of all questions, & that if they should not be able to defend their cause, yet not only their persons should be secure, but their cause also not to be condẽned for heresy. These I say, if we add as the later vnto the former, we shall plainely discerne that they had not so much as the least thought to stand vnto that Councell at all, but to their owne heads: and by these their owne vnreasonable conditions, and vnconscionable, to make their controuersies and heresies endlesse, and indeterminable. For if euery man, or at least euery Minister hath authority to determine out of Gods word, whẽ will there be an end?

Vide resp. Gaspar. Villapãdi ad has causas.

Protestãts shifts to auoid comming to Councels.

33. And here you see the small, or rather no hope that is of agreement betwixt Protestants, and Catholicks by way of Generall Councells, and that the Protestants reseruing themselues only to Scriptures for the decision of matters, and not admitting generall Councells, and Fathers to be vmpiring iudges of the sense, & meaning therof, they tread first into the steppes, and rake into the sacrilegious ashes of all former ancient condemned hereticks, euen for this very poynt condemned by the Church in ma-

many of her generall Councells: and ſecondly by ſuch conditions they make themſelues ſure, and ſecure from being condemned in ſuch ſort, as that they will yeald thereunto. And the ſelfe ſame fundamentall reaſon, or rather deſperate refuge, and euaſion of theirs, in prophaning and abuſing this ſacred Sanctuary of Scripture by their prophane ſpirits, and vnhallowed gloſſes, houldeth alſo for their neuer agreeing amongſt themſelues, by Meetings Conferences, Colloquies, Diſputations, Synods or Councells: for that the *Lutherans* and *Sacramentaries*, whether *Zuinglians* or *Caluiniſts* (for of theſe two only I meane to ſpeake at this time) ſtanding vpon this reſolute principle on all handes, that nothing is to be determined but by Scripture, and then ech one interpreting that Scripture differētly from the other, and acknowledging no iudge on neither party, how is it poſſible, that they ſhould euer come to any end or determination?

34. And this will euidently appeare if we caſt our eyes vpon thoſe Conuenticles, Meetings, Conferēces, Synods, Coūcels & Colloquies held betwixt theſe reforming brethren for the ſpace of threeſcore years togeather, to wit, frō the yeare 1530. vnto the yeare 1590. which are ſet forth by *Staniſlaus Reſcius* Embaſſadour vnto the King of *Polonia* at *Naples* vpon the yeare 1596. & which doe amoūt to aboue threeſcore Synods, Coūcels & Meetings, held at *Smalcaldium, Frankeford, Conſtance, Tygure, VVittemberge, Berna, Ratisbone, Spire, Norimberge, Lipſia, VVormes, Luneburge, Maulnbourne, Petricouia, Varadine, Gratz, Brunſwicke, Dreſda, Alba Iulia, Cracouia*, and diuers other places: all theſe and many more, if we looke into with an indifferent eye, we ſhall euer find that they were ſo farre from concluding any peace in religion, or reconciling of theyr Controuerſies by theſe Synodes, and Councells, as that they departed farre greater enemyes, and more diſagreeing in their opinions, then when they firſt met: witnes their departure at one meeting of theirs aboue mentioned, when they would neyther

Stan. Reſt. l. 1. de Atheiſm. &c

The Proteſtāts diſagreemēts in their meetings.

ther giue nor take *dextras fraternitatis*, nor *dextras humanitatis*, fellowſhip of fraternity, nor fellowſhip of humanity, which is a token that they haue not the ſpirit of vniõ, nor any meanes left them to come vnto it; and conſequently, that the example, and preſident of theſe firſt foure generall Councells, that determined with authority and vniforme iudgement the controuerſies of their times ouer all the world, do preiudice all togeather, and condemne the Proteſtants of our age, and doe conuince, that they are not of their ſpirit, or religion: and that neyther Generall, Nationall, Prouinciall, or particuler Councells, Synods, or Meetinges can bring themſelues to any concord, or agreement togeather, eſpecially diuiſion, and diſſention being a note (as it is aſcribed by all ancient Fathers) peculiar vnto hereticks, that they were alwaies irreconciliable, and deuided amongſt themſelues. And this was the effect of my ſecond conſideration.

Tertul. de præſcript. Aug. l. 3. cont. epiſt. Parmen. c. 4. & ſer. 11 de verb. Domini &c.

The third Conſideration.

MY third Conſideration was, that by reading theſe Councells, I did not only find a complete Hierarchy, and Eccleſiaſticall regiment of the Catholicke Church to be obſerued in thoſe former anciẽt tymes, conſiſting of Biſhops, Archbiſhops, Patriarches, and Prelates gouerning the ſaid Church, conforme to that of the Catholickes of our dayes, and wholy different from the Proteſtants Churches, which they call reformed (though in my iudgment they may more truely be called deformed in that they haue taken away all ſuch Hierarchy of Biſhops, except only a ſmall glimpſe therof reſerued in England for a ſhew:) but in many other particuler points alſo I plainly perceaued their ſenſes, opinions, and iudgments to be far diſſonant from theſe of our Proteſtants, whether we

Particuler points of differẽces betweene theſe 4. generall Councels, & the Proteſtants of our tyme for doctrine and manners.

we regard their practice for conuerſation, and reformation of our manners, or reſpect their doctrine for inſtruction, and information of our iudgements, whereof God aſſiſting, I ſhall lay forth ſome few briefe, and punctuall obſeruations, purpoſely pretermitting infinite others that may be gathered out of the foreſaid foure generall Councells.

36. In the firſt of the foure, I meane *Nicen*, and the 3. Canon therof, theſe words repreſented themſelues vnto my view: *Omnibus modis interdixit Sancta Synodus, vt neq; Epiſcopo, neq; Presbytero, neq; Diacono, neq; vllis Clericorum omnino licere habere ſecum mulierem extraneam, niſi forte mater, aut ſoror, aut amita, aut amita, vel matertera ſit: in his namq; perſonis, & harum ſimilibus omnis quæ ex mulieribus eſt ſuſpitio declinatur: qui aliter præter hæc agit, periclitetur de Clero ſuo.* The holy Synod doth forbid by all meanes, and determineth it to be vnlawfull for any Biſhop, Prieſt, Deacon, or any other of the Cleargy to haue any externe woman with them, except perhaps it be their mother, ſiſter, grandmother, or aunt by father, or mothers ſide: for in theſe all ſuſpition that may ariſe about dwelling with women is declyned: and he that ſhall do contrary to this, ſhall leeſe his Cleargy. Thus that firſt, and famous Councell decreed, ratified, and enacted for the Angelicall continency of the Cleargy in thoſe dayes.

37. And that the true meaning of this holy Councell is according to the playne purport of the wordes as they are ſet downe in the Canon, to wit, that Clergy men could not marry after they were of the Clergy at leaſt, nor yet vſe their wiues that they had married before, it ſeemeth more then euident by the playne words of the Councell: for if it had bene lawfull to haue had a wyfe in the houſe, the Councell would not haue omitted the ſame, but would firſt of all other haue excepted the wife, when it nameth mother, ſiſter, aunt, and grandmother.

58. Beſides this, the Prouinciall Councell of *Neocæſarea*, that was held not aboue ſome foure or fyue yeares be-

Conc. Neocæs. can. 1. an. 316.

fore this *Nicen* Councell (and of which Councell some of the same Bishops also sate in the said Coūcel of *Nice*) decreeth the matter in the very first Canon, in these words, which are extant in three different translations. *Presbyter si vxorem duxerit, ordine suo moueatur: si autem fornicatus fuerit, aut adulterium commiserit, penitus extrudatur, & ad pœnitentiam deducatur.* If a Priest do marry a wife, let him be remoued from his order of Priesthood, and if he commit adultery or fornication, let him be vtterly thrust out and brought to pennance. And this Canon was confirmed afterwardes againe, in the sixt generall Councell at *Constantinople*, commonly called *in Trullo*, almost foure hundred yeares after that of *Nice*, and in the meane space betweene those two generall Councells, there ensued diuers other Prouinciall, or Nationall that confirmed the same, as that of *Eliberis*, *Anno Dom.* 325. *Can.* 33. *Arelatense* the second, *Cap.* 2. and 3. *Carthaginense* the third, *Anno* 397. wherein *S. Augustine* was present and subscribed *Cap.* 17. And *Carthaginense* the fift *Anno* 400. *c.* 3. *Andegauense* (as *Baronius* recordeth) *Anno* 453. *Toletan* the second, *Cap.* 3. *Anno* 531. and many others, all cōmonly founding themselues (as diuers ancient Fathers *S. Basil, Epiphanius*, and many others do) vpon this Canon of the *Nicen* Councell, which yet as I thinke, our Bishops, and Ministers of England will not accept of. For I am certaine their practice of wiuing is cōtrary to this Canon of *Nyce*, notwithstanding their outward shew, and pretence of admitting these foure first Councells.

The Decree of the Coūcell of Nice & Neocæsaræa against the marriage of Priests.

Ann. 711.

Basil. epist. 1. ad Amphi. c. 3. Epiphan. hæres. 59.

39. And albeit I know they haue here a certaine shift taught them by *M. Caluin* out of the speach of *Paphnutius*, who stood vp in the Councell of *Nyce* against a decree, that the said Councell would haue made against the vse of wiues in the Cleargy that had bene married before they were Cleargy men: yet doth this help them very little. For first *Paphnutius* only meant that Cleargy men should not be barred from the company of their wiues which they had taken vnto them before they were of the Clear-

The answere vnto Caluins obiection about Paphnutius.

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gy, but he doth not grant that they ſhould take wiues after they were made Cleargy mē, nay that, with the whole Councell he forbiddeth, and condemneth; but the Engliſh Church permitteth marrying alſo after they be Cleargy men. Thus you ſee, ſuppoſing this a true ſtory of *Paphnutius*, it rather maketh againſt them, then for them. But *Bellarmine* doth proue by moſt euident arguments, and reaſons, and namely by the authorities of *Epiphanius*, *S. Hierome*, *Ruffinus*, and diuers others, that the narration of *Socrates*, and *Zozomenus* in this poynt of *Paphnutius* (as in many other ſtories that they recount) is not true.

40. Another place I noted out of the 14. Canon of the ſaid Councell of *Nyce*, whoſe words are theſe. *Peruenit ad ſanctam Synodum, quòd in nonnullis locis & Ciuitatibus Diaconi dant Preſbyteris Euchariſtiam, quod neq; Canon neq; conſuetudo tradidit, vt qui offerendi poteſtatem non habent, iis qui offerunt, dent Corpus Chriſti.* It is come vnto the knowledg of this holy Synod, that in diuers places, and Cittyes, Deacons do giue the Euchariſt vnto Prieſts, which neyther the Canon of the Church, nor cuſtome hath deliuered, that thoſe that haue not power to offer (Sacrifice) ſhould giue the body of Chriſt to thoſe that do offer the ſame. In which wordes though they be but few, yet ſundry waighty thinges are ſignified, which make directly againſt the Proteſtants, and Proteſtant Religion. As firſt that the Euchariſt was reſerued in thoſe dayes for the preſent vſes of ſuch as ſhould haue need, when there was no Prieſt to ſay maſſe, and in ſuch like neceſſityes of the Church, Deacons that had authority to adminiſter the ſaid Sacramēt to others, & might do it lawfully, did preſume alſo to do it vnto Prieſts, as when they were ſick, and vpon ſuch other like occaſiōs: and this they could not haue done, except the Euchariſt were kept, and reſerued: foraſmuch as here it is expreſly ſaid, that they could not offer, or ſay Maſſe.

Another Canon of the Councel of Nice about the Reall Preſence.

41. Secondly we may ſee here how much is aſcribed vnto the Canon, and Eccleſiaſticall cuſtome; in ſo much

as the whole Councell doth argue negatiuely thereof, for ſo much as neither Canon nor cuſtome hath deliuered this vſe of the Deacon, therefore it was an abuſe: how much more would they haue argued affirmatiuely from the authority of Eccleſiaſticall Canon, and cuſtome, had there bene any to the contrary?

42. Thirdly the Euchariſt is here called *Corpus Chriſti*, the body of Chriſt: it is inſinuated alſo, that it is a true, and reall ſacrifice, in that it is ſaid, that the Prieſt hath *poteſtatẽ offerendi*, power of offering the ſame, and the deacons haue not, which cãnot ſtand with the Proteſtants opiniõ of a ſpirituall, and metaphoricall Sacrifice of thanks giuing only: for certainely this kind of ſacrifice Deacõs may offer as well as Prieſts, and conſequently this Canon alſo ſeemeth nothing to agree with the doctrine of our Engliſh communion: as neyther doe many others, which to auoid prolixity I willingly ouer paſſe.

43. Out of the ſecond Councell, to wit the firſt of *Conſtãtinople* held vnder Pope *Damaſus* in *S. Hieromes* tyme, I ſaw many thinges moſt worthy of due obſeruation: but thoſe wordes of the ſeauenth Canon concerning the receyuing of repentant hereticks into the Church I reflected vpon with ſome diligence, as ſhewing the Churches manner of proceding in thoſe dayes. *Arianos quidẽ, et Macedonianos &c. recipimus, dantes libellos, et omnem hereſim anathematizantes, quæ non ſentit, vt Sancta Dei Catholica, & Apoſtolica Eccleſia, &c.* "We "do receaue (ſayth the Canon) ſuch as haue byn *Arians, Ma-*"*cedonians, Sabatians, Nouatians*, and the like, when they offer "& giue vp vnto vs the Supplications, accurſing therein all "hereſy which doth not believe as the holy Catholicke, "and Apoſtolike Church of God doth: and we receaue thẽ "ſigned, and annoynted firſt with holy chriſme, both in "their foreheades, their eyes, their noſes, their mouthes, and "their eares, & when we ſigne them we do ſay *ſignaculum do-*"*ni Spiritus ſancti*, this is the ſigne of the gift of the holy "Ghoſt &c. All theſe (I ſay) that deſire to be admitted vnto

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the true fayth, we do receaue them, as *Grecians &c.* And in the firſt day we make them Chriſtians, the ſecond day Catechumenes, and then thirdly we do exorcize, and adiure them, *ter ſimul in faciem eorum, & aures inſufflando*, breathing three times, one after another on their face, and eares, and ſo we catechize, conſecrate, and cure them, ordayning that they liue a great while in our Churches and heare the Scriptures, and then we do baptize them. So enacteth that ancient Canon concluded by an hundred and fifty Biſhops. And now whether this antiquity be more obſerued, or better reſembled by the Proteſtant, or Roman Church, I leaue the poynt to euery man to conſider of; for intending breuity, I meane not to proſecute matters at large, but only to poynt at theſe two thinges by the way, that may ſhew conformity, or difformity betwene that Ancient Church, and the Proteſtant, or Catholick Roman Church at this day.

A Canon of the ſecond Coūcell much making againſt Proteſtants.

44. Out of the third Councell held at *Epheſus* in the year of our Lord God 428. ſundry waighty poyntes occurred, and repreſented themſelues worthy of obſeruation, albeit all of them be ouer long here to be recited. And firſt I remembred the manner of proceeding, and condemning of *Neſtorius* the Arch-hereticke, as it is moſt faythfully recorded by *Vincentius Lyrinenſis* in the very beginning of the ſecond part of his *Commonitorium* the 42. chapter: and it is laid downe by him (who liued in the very tyme of the Councell, and for ought we know might be preſent therat) in this manner. This Councell of *Epheſus* diſcuſſing and reaſoning touching the eſtabliſhing of ſome rule of fayth, leaſt any prophane nouelty, like to the *Armenian* treachery might creep into this Councell, all the Catholicke Biſhops and Prieſtes thither aſſembled (which were almoſt 200.) concluded, and agreed vpon this, as beſt, and moſt Catholick, to wit, that the opinions, and iudgemēts of the holy Fathers ſhould be brought forth before the Coūcell, ſuch Fathers, as had bene either Martyrs, or Confeſſors, or

Vincētius Lyrinēſis his relatiō of the Coūcell of Epheſus.

or at leaſt conſtant Catholicke Prieſts, and according vnto their ioynt conſent, and vnamyne decree, the poynt then controuerted betwixt *Neſtorius*, and *S. Cyril*, ſhould be decided, and finally determined. This was the rule, and Canon of fayth firſt enacted: and according vnto this *Neſtorius* as contrary to Catholicke verity was condemned for an Hereticke, and bleſſed *S. Cyril* was iudged conſonant vnto antiquity. So *Vincentius*. And now will the Church of England that maketh ſhew of receauing this Councell ſtand to this rule, and Canon of fayth, about the examining of doctrine by the Fathers enacted, and put in practice by this Councell againſt *Neſtorius*? And will they ſubmit all their iudgements vnto the aſſembly of Fathers, as this Councell did?

45. My ſecond obſeruation out of this Councell was this, that when great ſtyrres, and troubles were expected by the pious, and religious Emperours *Theodoſius* and *Valentinianus*, by reaſon of the great concourſe of people of all ſortes vnto that place, eſpecially many fauourites of *Neſtorius* the Archbiſhop of *Conſtãtinople*, againſt whom this Councell was gathered, it ſeemed neceſſary vnto the ſaid Emperours to ſend thither an Earle of their Court named *Candidianus*, who ſhould repreſent their perſons, for ſeeing peace, and good order kept: but yet with expreſſe proteſtation, that it belonged not vnto them, nor any other ſecular man to haue any dealing in Eccleſiaſticall cauſes in that Councell. And this was the thing which I obſerued which now followeth. *Candidianum* (ſay they) *praclariſſimum religioſorum domeſticorum Comitem ad ſacram veſtram Synodum abire iuſſimus, ſed ea lege & conditione vt cum queſtionibus & controuerſijs, quæ circa fidei dogmata incidunt, nihil quicquam commune habeat. Nefas eſt enim qui ſanctiſſimorum Epiſcoporum numero, & catalogo adſcriptus non eſt, illum Eccleſiaſticis negotijs, & conſultationibus ſeſe immiſcere.* We haue commanded the moſt honorable Count *Candidian*, one of our religious family, to goe vnto your holy Synod, but with this charge

Cõc. Epheſ. tom. 1. cap. 22. in epiſt. Imperat.

charge, and condition, that he haue nothing at all to doe with any questions of controuersies, that fall out about matters of faith, for that it is not lawfull for him that is not a Bishop to meddle with Ecclesiasticall affaires or consultations. So those two Emperours: which conuinceth sufficiently that they held not themselues for heades of the Church, nor iudges in Ecclesiasticall matters, but inferiour vnto Bishops in that behalfe. And will the Church of England admitting this Councell, admit this also?

Secular men may not meddle in Ecclesiastical consultations.

46. But now as on the one side the religious Emperours disclaymed from this Ecclesiasticall authority ouer the Councell: so I find that *Celestinus* then Bishop of *Rome* did acknowledge the same to appertaine vnto him: and it was by the whole Councell, without eyther opposition, or contradiction graunted vnto him. For first he being not able to be present himselfe, he designed and deputed *S. Cyril* Archbishop of *Alexandria* to be his substitute, as appeareth by his owne letter, read, and approued in the Councell: his wordes are these: *Quam ob rem nostræ Sedis auctoritate ascita, nostraq; vice & loco, cum potestate vsus eiusmodi non absq; exquisita seueritate sententiam exequeris &c.* Wherefore you » taking the authority of our Sea vpon you, and vsing our » roome, and place with the power therto belonging, shall » execute with punctuall seuerity the sentence giuen against » *Nestorius*, to wit, of excommunication, and deposition. » And that if he do not reuoke his heresy, within ten dayes » after this our admonition giuen vnto him, that you pre- » sently prouide the Church of *Constantinople* of another Bi- » shop, and let him know, that he is by all manner of wayes » cut of from our body. So he. »

Cõc. Epheſ. tom. 1. c. 16.

47. Thus wrote Pope *Celestinus* from *Rome* where he had held a particuler Councell, and condemned the heresy of *Nestorius* in the West, before the Councell of *Ephesus* was gathered in the East: in which Councell of *Ephesus* he not being able to be present, as is afore said, designed his authority to *S. Cyril*, aswell for presiding in the same Councell

Councell, as alſo for executing the ſentence of condemnation: which proceedings of *Celeſtinus* are recounted afterwards againe by the ſaid Councell, and approued in a generall letter which the whole Councell wrote vnto the two Emperours, which beginneth, *Veſtram, Chriſtianiſſimi Reges &c.*

Conc. Eph. tom. 2. c. 17

48. But this is confirmed yet further, for that the ſaid holy Father *Celeſtinus* ſent from *Rome* three other Legates, to ioyne with *S. Cyril* in that legation for the preſidence of the Councell, whereof two were Biſhops, *Proiectus*, and *Archadius*, the third a Prieſt only, called *Philip*, who alwaies being admitted for Legates in the Councell, did firme, & ſubſcribe their names after *S. Cyril* before the other Patriarches of *Hieruſalem*, and the reſt: yea when the two Biſhop-Legates were abſent from the Councell vpon any occaſion, this *Philip*, though but a Prieſt, did ſubſcribe next after *S. Cyril*, as may appeare in the Councell it ſelfe, *Tomo 2. cap. 23.* And moreouer at his firſt comming and appearance in the Councell, he vſed this ſpeach: *Gratias agimus Sancta venerandæq; huic Synodo, quod literis Celeſtini Sanctiſſimi, Beatiſſimiq; Papæ vobis recitatis, ſancta Eccleſia membra, ſanctis veſtris vocibus pijsq; præconijs ſancto veſtro Capiti vos exhibueritis. Non enim ignara eſt veſtra Beatitudo totius fidei, ceterorumq; omnium Apoſtolorum Caput beatum Petrum Apoſtolum extitiſſe &c.* We yeald thankes vnto this holy and venerable Synod, that vpon the reading of the letters of our moſt holy, and moſt bleſſed Pope *Celeſtine*, you haue exhibited and ſhewed your ſelues by your holy applauſe, and prayſes as holy members of the Church vnder your holy head. For your Beatitude is not ignorant that *S. Peter* was head of the whole Chriſtian fayth, and of all the reſt of the Apoſtles &c. This, & much more ſpake he to this effect (which I pretermit for breuityes ſake) in the aſſembly of all theſe great Biſhops, that were preſent: and yet not one of all thoſe zealous and learned Biſhops oppoſed himſelfe againſt his vſurped Supremacy (as the hereticks ſlaunder it:) a poynt very conſi-

The Supremacy of the Pope of Rome cõfirmed by the councell of Epheſus.

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derable, and remarkeable in my opinion, and farre different from the groundes of Proteſtant religion.

49. Out of the 4. Councell gathered at *Chalcedon* vnder the authority of Pope *Leo* the firſt, ſurnamed the *Great* (a man of ſinguler holines, wonderfull learning, famous for miracles, renowned through the whol Chriſtiã world) about this Councell, I ſay I might produce many things of great ponderation, eſpecially about the ſayd Supremacy of the Sea of *Rome*, profeſſed, chalenged, and practized moſt euidently, as may appeare in that Councell. For firſt *Lucentius* Legate, and one of the three ſent from *S. Leo* in that Councell, vttered freely theſe wordes: *Iudicij ſui ipſum* (nempe Dioſcorum) *neceſſe eſt reddere rationem: quia cum nec perſonam iudicandi haberet, ſubrepſit, & Synodum auſus eſt facere ſine auctoritate Sedis Apoſtolicæ, quod ritè numquam factum eſt, nec licuit.* *Dioſcorus* muſt needes render an accompt of his iudgment, becauſe when he was not perſonally inueſted with any lawfull power of iudging and vmpiring, he crept and ſtole in, & durſt gather a Synod without authority of the Sea Apoſtolicke, which was neuer rightly, nor could be lawfully done. The Coũcell of Chalcedõ. *Cõc. Calci act. 1.*

50. And *Paſchaſius* another Legate, in the ſame Councell, addeth: *Sed de his, eſſe regulas Eccleſiaſticas, & Patrum inſtituta:* But of theſe things (he meaneth the Supremacy of the Biſhop of *Rome*) there are Eccleſiaſticall Canons, and decrees of Fathers. So farre he. *Ibidem.*

51. Secondly I obſerued, that euery where almoſt throughout this Coũcell, Pope *Leo* is there ſtiled, *Vniuerſalis Epiſcopus, et Patriarcha Magnæ Romæ*; vniuerſall Biſhop, & Patriarch of the great citty of Rome. Alſo he is called *Vniuerſalis Eccleſiæ Epiſcop^s*, Biſhop of the vniuerſal Church. And againe in the ſame third action, it is ſaid to one of Pope *Leo* his Legats: *Nũc Veſtra Sanctitas primatũ tenet Sãctiſſimi Leonis &c.* Now your Holines hath the Primacy of moſt holy *Leo*: and yet againe, *Petimus Veſtram Sanctitatem, qui habes, magis autem qui habetis locum ſanctiſſimi Papæ Leonis promulgare in eum & regulis inſitam* *Act. 2. in libel. Theodor. Iſchir. Sopbõ. & e Ibid. in ſubſcript. cõt. Dioſcorũ.*

ſitam contra eum proferre ſententiam. We do requeſt your Holines, which haue (or rather who haue, for they were three Legates, to wit, *Paſchaſius*, *Lucentius* and *Caliꝰ Bonifacius*) that you will in the place of moſt holy Pope *Leo* promulgate againſt him, and pronounce the ſentence, that is contayned in the Canons. And afterwards when they came to ſubſcribe againſt *Dioſcorus*, for his condemnation, firſt of all the foreſaid three Legates of *S. Leo* do ſubſcribe in theſe wordes: *Paſchaſius Epiſcopus Eccleſiæ Lylibetanæ vice Beatiſſimi atq; Apoſtolici vniuerſalis Eccleſiæ Papæ vrbis Romæ Leonis ſanctæ Synodo præſidens in Dioſcori damnationem conſenſu vniuerſalis Concily ſubſcripſi.* I Paſchaſius Biſhop of *Lylibæum* (in Sicilia) in the behalfe or ſteed of the moſt bleſſed, and Apoſtolicall Pope of the vniuerſall Church, and Citty of *Rome* Pope *Leo*, preſiding ouer this holy Synod, haue ſubſcribed, by conſent of the vniuerſall Coūcell to the condemnation of *Dioſcorus*. So he. And after him ſubſcribed immediatly the other two Roman Legates: and then againe the Patriarches of *Conſtantinople*, *Antioch*, and the reſt, and the ſame is repeated, and obſerued in many other places, as particulerly in the 4. and ſixt actions, where the Biſhops names, and Biſhops are recorded, being aboue ſix hundred, as hath bene ſaid: my concluſion of all is this: and will the Proteſtants allow this for ſound doctrine, when they take vpon them to receaue this Councell with the reſt?

Conc. Calc. act. 3. tom. 2 p. 252. edit. Venet.

52. But beſides this poynt of the Supremacy of the Biſhop of *Rome* in this Councell, I fell vpon ſundry other thinges, that inforced me to reflect vpon them, as namely in the Canons themſelues. The 16. Canon hath theſe words: *Virginem quæ ſe Domino Deo dedicauit, ſimiliter & Monachos, non licere matrimonio coniungi. Si autem hoc feciſſe inuenti fuerint ſint excommunicati &c.* It is not lawfull for a virgin that hath dedicated herſelfe to God, as neyther for Monkes to marry. And if by chance they ſhould be found to haue done ſo, let thē be excommunicated. And is this currant doctrine in England? Or is this receaued togeather with the Coūcell.

Marriage of Monks and Nūns forbidden by this Councell.

53. Ano-

53. Another poynt, that I caſt my eyes, and bent my mind ſomewhat ſeriouſly vpon, was the 24. Canon of the ſame foreſaid Councell: and it lieth thus: *Quæ ſemel voluntate Epiſcopi conſecrata ſunt monaſteria, & res ad eas pertinentes ſeruari ipſis Monaſterijs decreuimus, neq; vlteriùs ea poſſe fieri ſæcularia habitacula: qui verò permiſerint hæc fieri, ſubiaceant his condemnationibus, quæ per Canones conſtituta ſunt.* The monaſteryes that are once conſecrated by the will of the Biſhop, muſt perpetually remaine monaſteryes, and all things belonging to the ſame, we haue decreed that they be preſerued to the vſe of the ſaid monaſteries, and that they cannot any more be made ſeculer habitations: & that they which ſhall permit ſuch thinges to be done ſhall vndergo the condemnations that are appoynted to be inflicted according to the Canons. So that Canon. And this ſeemeth alſo to me very hard to ſtand with the Doctrine, and moderne practice of England, where monaſteries are turned into ſeculer vſes, without the feare of the threat heere ſet downe by the ſpirit, and authority of this generall Councell, as euery one will confeſſe. Wherefore here alſo we muſt imagine that albeit the Church of England and Parliamẽt do admit this Councell; yet will they not eaſily yeald to obey the commaundement of reſtoring the Monaſticall landes and houſes vnto thoſe religious vſes againe, whervnto they were inſtituted: and ſo it ſeemeth that they will remaine with the name, and curſe of the Councell. Let vs paſſe ouer to the laſt head of his Maieſtyes offer.

THE

THE FIFTH CHAPTER.

CONCERNING THE ADMITTANCE, AND ACCEPTANCE OF THE ANCIENT FATHERS, OF the first fiue hundred yeares after Christ, which is the fourth and last head of Triall offered, and alledged by his Maiesty of England.

HAVING discourſed at large, of the three generall heades, to wit, Scriptures, Creedes, Councells, in the three precedent Chapters; we are now according to order, and method, both offered vnto vs, and accepted of vs, to treat of the laſt generall head, in this ſubſequent Chapter. And the ſubiect we haue now in hand, is touching the high eſteeme, credit, and authority, to be giuen to the ancient Fathers, vnto which his Matie doth appeale in this laſt place ſaying thus; *I do reuerence the ancient Fathers, as much, and more* *Prem. p. 35.* *then*

then the Ieſuites do: and aſmuch as themſelues euer craued. For what euer the Fathers of the firſt foure hundred yeares, did with an vnanime conſent agree vpon, to ve believed, as a neceſſary poynt of ſaluation, I eyther will believe it alſo, or at leaſt wilbe humbly ſilent, not taking vpon me to condemne the ſame. But for euery priuate Father his opinion, it byndes not my conſcience, more then Bellarmines, *euery one of the Fathers vſually contradicting others. I will therefore in that caſe, follow* S. Auguſtine *his rule in iudging their opinions, as I ſhall find them agree with the Scriptures: what I find agreeable thereunto, I will imbrace: what is otherwiſe, I will with their reuerence reiect.* *Aug. l. 2. cont. Creſcon. c. 31.*

So the King. And that his Maieſty for his part, hath alſo a good meaning in this, (as farre as his education, and inſtruction can poſſibly permit) and further, that he is perſwaded, that he ſpeaketh, and meaneth like a good Catholicke, and orthodox Chriſtian, I do with all diligence, and due reſpect of loyall duty vnto his Royall grace indeauour to perſwade my ſelfe.

2. And yet neuertheleſſe, it is more then euident, & apparant, yea obuious vnto the eye of any diſcreet indifferent, iudicious, and vnderſtanding man, that his Excellent Grace hath bene notoriouſly abuſed, and very ſiniſterly, and erroneouſly informed in ſundry paſſages of this poynt, and mayne head, concerning the reuerence, reſpect, and authority due to the Fathers of Gods Church and that by ſuch Statizing, and temporizing Mynisters, that being no longer able to ſuſtaine their weake, & falſe cauſe, *quæ ipſiſſimo ſuo ruit pondere*, would deriue the ſhame, blame, and burden of their now preſent tottering Religion vpon the perſon of his Princely Maieſty, ingaging him thus, in their hereticall quarrell, and therefore they ſuggeſt from time to time ſuch particulers out of euery generall, as ſerue rather for their owne ſiniſter reſpects, then eyther for the preuention of errour, or deciſion of truth, or preſeruation of the honour, and ſoueraigne reputation of his Princely Perſon: whence it commeth to paſſe, that they impreſſionate his Princely hart with their owne particu-

A complaint againſt the Miniſters of Englād for miſinforming his Maieſty.

ler humorous paſſions, exagitate his grace with their odious, and malitious calumniations, bent againſt the vpright, and the innocent: in a word, they rather auert his affection from ancient Catholicke verity, and peruert his iudgement, by their erroneous fancy, and late vpſtart nouelty then lay forth the plaine, and ſimple truth vnto his Maieſty, (though they profeſſe themſelues to be Miniſters of ſimple truth) eyther in ſound ſubſtance, or ſincere circumſtance. And this God willing we ſhall diſcouer by many particuler paſſages in this preſent buſines and poynt of ancient Fathers, that we haue now in hand.

3. And firſt to proceed in order, and to beginne with the accuſation, and imputation laid vpon the Ieſuits, for that they are here charged, according to that which hath bene ſuggeſted vnto his Maieſty (for I will neuer lay this imputation, and falſe accuſatiō vpon his Princely Perſon,) that they do not reuerence the authority of the ancient Fathers indeed, not ſo much, as his Maieſty doth, who ſaith here, as you haue heard, *That when the Fathers of the firſt foure hūdred yeares do with an vnanime conſent agree vpon any thing to be belieued, as a neceſſary poynt of ſaluation, his Highnes will belieue it alſo, or at leaſt wilbe humbly ſilent, and not condemne the ſame.* But he that will peruſe and read ouer the learned, and manifould laborious volumes of the Ieſuites, ſhall find thē to go much further in this point, teaching, and conſtantly aſſeuering with *Vincentius Lyrinenſis*, and with the ioynt agreement of antiquity, that the vnanime conſent of Fathers vpon any point, maketh it an infallible truth. *Quod Patres, & Doctores* (ſaith *Gregorius de Valentia*) *vnanimi conſenſu circa religionem tradunt, infallibiliter verum eſt.* VVhatſoeuer the Fathers, and Doctors deliuer with one conſent about religion, that is infallibly true. And the ſame do hold all other Ieſuites, which alſo *Vincentius Lyrinenſis* (more then a thouſand yeares before them) doth confirme in theſe wordes. *Hos ergo in Eccleſia Dei diuinitus per tempora, & loca diſpenſatos, quiſquis in ſenſu Catholici dogmatis vnum aliquid in Chriſto ſentientes contem-*

Valēt. l. 8. Ana. c. 8.

contempſerit, non hominem contemnit; ſed Deum. Theſe therfore (he meaneth the ancient Fathers, and Doctors of the Church) giuen, and granted by God, throughout all ages, and places whoſoeuer ſhall contemne them, agreeing vpon any one point in Chriſt, in the ſenſe of Catholick Doctrine, he contemneth not man, but God. *Lib. cont. hæreſes.*

4. And this is grounded, and proued (as the ſaid *Valentia* noteth) vpon that diſcourſe of *S. Paul Epheſ.* 4. where he ſheweth how Chriſt aſcending into heauen, left his Church furniſhed, and fenced with all kind of neceſſary furniture for her preſent inſtruction, future direction, and perpetuall preſeruation, as with Apoſtles, Prophets, Euangeliſts, Paſtors, Doctors, and this vnto the worldes end. And the reaſon of this is that, which the foreſaid Author obſerueth out of the Apoſtle himſelfe, *Vt non circumferamur omni vento Doctrinæ*, that we ſhould not be carried hither, and thither, and toſſed vp and downe with euery blaſt of Doctrine.

5. And finally he confirmeth the ſame, by ſhewing that this great abſurdity would otherwayes follow, that if the whole conſent of Fathers may erre, then may they induce the whole Church to erre, yea inforce her thereunto, for that the Church is bound to follow, and beleiue the vnanime conſent of her Paſtours, Doctors, Gouernours, and teachers, and that throughout all ages of the Church.

6. This is the doctrine, which I find amongſt the Ieſuites, concerning the accompt, and reckoning, that is to be made of the vniforme, and vnanime conſent of Fathers. For with *Gregory de Valentia* (as now I haue ſaid) doe agree all the moſt eminent, and principall writers of that Society, as for example *Doctor Petrus Caniſius* in his larger Catechiſme, *Cap.* 11. Cardinall *Bellarmine* in his fourth booke *de verbo Dei, cap.* 9. *Vaſquez. tom.* 1. *in primam part. Diſp.* 12. *Cap.* 1. *Maldonatus in* 6. *Ioan. Tolet* vpon the 6. Chapter of *S. Iohn*, and many others, which as I take it is a great deale more then here is granted by Proteſtãts vnto the Fathers; ſince

The opinion of Ieſuites about the authority of the Fathers.

ſince there is no more yet promiſed, and profeſſed, then eyther to beleeue them, or to be humbly ſilent, and not condemne them.

7. Further I find, that the Ieſuites were neuer ſo ſtrict with the Fathers, as to reſtraine their credit, and authority, to the firſt foure, or fiue hundred yeares only, and conſequently to accept ſome, & reiect others, and all at their proper pleaſure, as the Proteſtãts do; but that they thinke the ſame ſpirit of truth, and the ſame aſſiſtance of the holy Ghoſt deſcended alſo to the Fathers of the ſucceeding ages, and ſhall do vnto the end of the world.

8. Nor do I find them any where to affirme, that euery one of the Fathers do vſually contradict others: Nor yet were they euer of this erroneous, and dangerous opinion, that it is lawfull for ech particuler man to arrogate that liberty, and authority ouer the Fathers, as where he findeth them to agree with the Scriptures, there to beleeue them, & where otherwiſe in his opinion, there with their reuerence to reiect them: for that this would come to the ſame iſſue before mentioned, to wit, that euery mans priuate iudgement, ſhould be his owne rule; and then would it conſequently follow, that, *quot homines, tot ſententia*, we ſhould haue as many cõtrouerſies touching the expoſition of the Fathers, as we haue already about the interpretation of the Scriptures. And who ſeeth not, wherunto this ſecretly tendeth, euen to leaue nothing ſound, ſtable, and certaine in religion, which muſt be needes at laſt the ouerthrow af all religion.

A conſequence of great incõuenience.

9. And now if it be lawfull for euery priuate ſpirit, and particuler man to iudge, when Fathers do alleadge Scriptures, whether they do alleage them rightly to the purpoſe, or no, then ariſeth another queſtion interminable, whether in all likelihood of reaſon, it be probable, that that priuate man ſhould vnderſtand the Scriptures better then that Father, or ancient Doctor?

10. And as for the rule of *S. Auguſtine* ſuggeſted vnto his

his Matie by our Engliſh Miniſters for patronizing of this poinct, and reducing of all, both Scriptures and Fathers, vnto the examine of a priuate ſpirit, I haue diligently perused the place, as it lieth in his ſecond booke againſt *Creſcouius, Chap.* 31. and 32. and vpon an exact ſurney of the place, I find that *S. Auguſtine* giueth no ſuch generall rule or warrant, for particuler men to iudge of the Fathers writings, and citations of Scriptures vſed by them, but only in the caſe, and cauſe of *S. Cyprian*, that had held contrary vnto the whole Church viz. that men comming from hereſy were to be rebaptized; whoſe Epiſtles alſo were vrged by *Creſcouius* the Donatiſt againſt *S. Auguſtine tamquam firmamenta Canonicæ veritatis* as groundes of Canonicall truth (to vſe *S. Auguſtine* his wordes:) I ſay vpon theſe premiſes, the ſaid Father anſwereth thus vnto the authority of *S. Cyprian* obiected, that in a manifeſt point of hereſy (for ſo was the opinion, and yet *S. Cyprian* was no heretik, ſince he neuer defended it with obſtinacy againſt the Church, but in all his opinions ſubmitted himſelfe to the iudgment of the Church:) *Nos nullam Cypriano facimus iniuriam cùm eius quaſlibet literas à Canonica Diuinarum Scripturarum auctoritate diſtinguimus*. We do no iniury vnto *Cyprian*, when we do diſtinguiſh any of his Epiſtles from the Canonicall authority of diuine Scriptures.

11. And afterwards againe hauing named the Epiſtles which *Creſcouius* vrged, he proceeded thus: *Ego huius Epiſtolæ authoritate non teneor &c.* Iam not bound to admit the authority of this Epiſtle; for that I do not hould the Epiſtles of *Cyprian* as Canonicall, but do conſider them by the Scriptures which are Canonicall &c. Finally after a long praiſe of *S. Cyprian*, of his wit, eloquence, charity and martyrdome, *S. Auguſtine* concludeth, that notwithſtanding all this, yet for that in this point, he diſſented from the reſidue of the Doctors, and Paſtors of the Church, he refuſed to follow him: his wordes are theſe. *Hoc quòd aliter ſapuit non accipio, non accipio, inquam, quòd de baptizandis & Schiſmaticis*

» How S. Auguſtin did not admit the authority of S. Cypriã in a particuler caſe.

matici Beatus Cyprianus ſenſit, quòd hoc Eccleſia non accipit, pro qua Beatus Cyprianus ſanguinem fudit. This that S. *Cyprian* held differently from others (*though not obſtinately*) I do not admit, I do not admit, I ſay, that which bleſſed *Cyprian* did hold about the rebaptizing of heretickes, and Schiſmatickes: and I do not admit it, for that the Church doth not admit it, for which Church bleſſed S. *Cyprian* did ſhed his bloud.

12. So then we ſee, that this which *S. Auguſtin* here inſtanceth, and ſpeaketh of comparing, and trying *S. Cyprian* his Epiſtles by the Scriptures, is no generall caſe, nor cõmon rule, nor warrant, that euery particuler man may do the ſame, to the writings of euery particuler Doctor. For firſt *S. Auguſtine* himſelfe that made this examen of Scriptures, was a great & learned Doctor, yea one of the greateſt that euer the Church of God had, and conſequently was perſonally inueſted with ſome more Eccleſiaſticall authority then euery ordinary Proteſtant Miniſter. Secondly, he perceaued right well that the opinion of S. *Cyprian* was much like the religion of the Proteſtants at this day, to wit, new, and diſſonant from Scriptures, and different from the vniforme conſent of Doctors, expounding thoſe Scripures, not receaued by the Catholicke Church: nay, and that which is aboue all, condemned by the Church. Thirdly *S. Auguſtine* did not preſume vpon his owne authority, to condemne *S. Cyprians* opinion, as diſſonant from the Scriptures, for that in this caſe, the Authority of *S. Cyprian* might ſeeme to haue bene, as good as the authority of *S. Auguſtine*, eſpecially hauing ſealed the Ghoſpell with his bloud, which the other, though a great Saint, had not done, nor was put vnto. But *S. Auguſtine* found *S. Cyprian* his opiniõ diſſenting from the true Scriptures expoſition, as it was carryed along by the moſt holy tradition of Catholick Church: and ſo is *S. Auguſtine* to be vnderſtood: for Scripture, and Church, euer go together, in the ancient Fathers, and they neuer vnderſtand the one, without the other. All which circumſtances are

of

of exceeding waight, and importance in this case: about which notwithstanding, I haue thought it conuenient as before, so here to lay forth some further, and particuler Considerations.

The first Consideration.

FIRST then touching the different esteeme, which Roman Catholicks and professing Protestants, doe hould of vnanyme consent of Ancient Fathers, in matters of Religion, which is the first poynt here touched, & therfore of vs, in the first place to be discussed: I considered yet further, what I had read in *S. Augustine*, concerning this poynt, which holy Saint and great Doctor, though (as now in part we haue shewed) he dothallwaies postpone what authority of ancient Fathers soeuer to the Canonicall Scriptures, & all particuler opiniõs of some one, or few, vnto the consent of the greater part, but especially vnto the iudgmẽt of the Church: yet was the same Father so respectiue in all his writinges to conserue the reuerence, and iust deserued reputation of these great Saints, and seruants of God and renowned pillars of the Catholick Church euer most due vnto them for the expounding of those Scriptures as he did neuer vrge any thing more ernestly or eagerly against hereticks, then their authority for exposition of sacred Writ, which he knew to be naturally hatefull vnto thẽ who were inuentors of nouelty, & enemyes to antiquity & false interpreters of Scriptures, which all sectaries are, as was defined, and determined in the second generall Councell held at *Ephesus* against the Hereticke *Nestorius*.

The different esteeme that Catholicks & Protestants do make of ancient Fathers whẽ they agree in one.

14. And therefore saith the said *S. Augustine* vnto *Iulian* the *Pelagian* Heretick: *Probauimus Catholicorum authoritate Sanctorum, qui & hoc asserunt &c.* we haue proued this now by the au-

Aug. l. 1. cõt. Iulian. Pelag. versus finem.

authority of the Catholick Saints, that do affirm it againſt you: and they are ſuch men and ſo great in the Catholick fayth, which is ſpread ouer the world, *vt veſtra fragilis, & argutula nouitas ſola illorum conteratur authoritate*, that your vaine, and ſubtile nouelty is cruſhed wholy by their only authority. And then againe: *Auctoritate primitus eorum veſtra eſt contumacia comprimenda:* Firſt of all your contumacy is to be repreſſed, or beaten downe by their authority, he meaneth the ancient Fathers. And this was the principall way, that *S. Auguſtine* tooke with them, though all theſe Hereticks, as forerunners of the Proteſtants were very frequent inciting of Scriptures, as faſt as any other Hereticks.

S. Auguſtines opinion for the eſteem of the Fathers.

15. But *S. Auguſtine* will haue the true meaning of holy Scriptures to be ſought out, by the interpretations of ancient Fathers, and ſo do his wordes flatly proue. *Tunc* (ſayth he) *limes ſanæ fidei defenditur, quando termini, quos poſuerunt ſancti Patres non tranſferuntur à nobis, imo obſeruantur, & defenſantur*. Then is the limit of ſound fayth (to wit the Canon of Scriptures) defended by vs, when we do not change, and alter the boundes thereof, placed by the holy Fathers, but rather do obſerue, and defend the ſame, that is, we do follow their interpretations, and ancient expoſitions.

Aug. lib. 3. bypog.

16. And further yet reaſoning of this matter, in his ſecond booke *de nuptys & concupiſcentia*, to the Count or Earle *Valerius*, I meane concerning the ſincere expoſitions of the ancient Fathers to be preferred before Nouellats, he ſayth: *Quid dicam de ipſis ſacrarum literarum tractatoribus, qui in Catholica Eccleſia floruerunt, quomodo hæc non conati ſunt in alios ſenſus vertere, quoniam ſtabilis erant in antiquiſſima, & robuſtiſſima fide, non autem nouitio mouebantur errore*. What ſhall I ſay of the expoſitors themſelues of ſacred Scriptures, which haue floriſhed in the Catholicke Church, how they neuer attempted to turne theſe places alleadged into other ſenſes then from antiquity they had receaued them, for that they were moſt firme, and ſtable in the moſt ancient, and ſtrong faith

Lib. 2. de nuptijs & concupiſ. cap. 29.

f ayth, and were nothing moued with late hatched er-
rour. So he.

17. And for confirmation of this, hauing alleadged the examples both of *S. Cyprian*, and *S. Ambroſe*, ſhewing, and prouing out of them that originall ſinne was in Infants, and that for remedy, and remouing thereof, they were baptized in the Catholicke Church with the ould Cerimonyes of exorciſmes, and exufflatiõs, the *Pelagian* heretick that not only denied, but ſcoffed at theſe thinges calling the vſe thereof *Manicheiſme*, was anſwered by *S. Auguſtin* thus: *Hos iſte audiat dicere Manichæos, & antiquiſſimam Eccleſiæ traditionem iſto neſario crimine aſpergat, qua exorcizantur, vt dixi, & exufflantur paruuli &c.* Let him dare to call thoſe two Fathers *Manicheans*, and let him lay the ſame wicked crime of *Manicheiſme* vpõ the moſt anciẽt traditiõ of the Church, by which tradition Infants, as before I haue ſaid, are exorcized, and breathed on, at their baptiſme, that by theſe meanes they may be tranſlated frõ the power of darkenes of the Diuell, and his Angells, vnto the Kyngdome of Chriſt. So *S. Auguſtine*: who added preſently, that albeit he was ſcorned for this by hereticks: yet ſuch was his reſolution, that he burſt forth into theſe wordes following: *Nos paratiores ſumus cum iſtis viris, & cum Eccleſia Chriſti in huius fidei antiquitate firmata, qualibet maledicta, & contumelias perpeti, quàm Pelagiani cuiuſlibet eloquij predicatione laudari.* We are more ready (ſaith he) with theſe Fathers, and with the Church of God, rooted in the antiquity of this fayth, to ſuffer, & abide all kynd of reproaches and contumelyes, then to be exalted with the prayſes of any *Pelagian* eloquence whatſoeuer. And doth not this fall iuſt vpon the neck of all our moderne Proteſtants? Do they not ſcorne, deride, and ieſt as much at theſe two ancient Cerimonyes of *Exorciſme*, & *Exufflation* as euer the *Pelagian* Hereticks did?

Scoffes of Pelagiã hereticks againſt ancient Cerimonies of Baptiſme.

Aug. ibid.

Proteſtãts become Pelagians in deriding ancient Cerimonies.

18. VVith what face then, can they challenge *S. Auguſtine* to be theirs? Nay is not *Pelagius*, and his ranke of hereticks fitter for their ſociety, ſince they do ſo iũp, and con-

ſpyre togeather, and that againſt *S. Auguſtine*, and the Catholick Doctors? Nay I find *S. Auguſtine* to go yet much further in taking vpon him the patronizing of the reuerend ranke, of holy Fathers againſt prophane hereticks, though ſome of thoſe ancient Worthies whome he cõmendeth liued either in his owne time or not very long before him: for that cyting their Doctrine againſt *Iulian* the *Pelagian*, that made ſo light accompt of them, and ſcoffed at them,

Aug. l. 2. cõt. Iulian. Pelagian. he expoſtulated thus: *Numquid Irænæus, Cyprianus, Reticius, Olympius, Hilarius, Gregorius, Baſilius, Ambroſius, & Ioannes Chryſoſtomus, de plebea ſecte ſellulariorum, ſicut Iulianè iocaris? &c.*

« Are *Irenæus*, *Cyprian*, and the reſt here named of the lower « houſe, or haue they vulgar ſeates in your Parliament as « out of your *Tullian* eloquence you do ſcoffe? Are they ray- « ſed vp for enoy of you? Are they yong ſouldiars, or au- « ditory ſchollers? Are they ſhipmen, Tauerners, Hoſtes, « Cookes, Butchers? Are they diſſolute yong men, made « of Apoſtata monkes &c.? Whom you by your ſcoffing vr- « banity, or rather vanity do exagitate, vilify, condemne, « and contemne?

19. Thus wrote *S. Auguſtine*, that holy Saint and great Doctor in Gods Church againſt the malepert ſaucineſſe of that hereticke, that ſo little regarded, and ſo baſely accõpted of the ancient Doctors. And hauing alleadged their authorityes, he maketh this inference of honour, and reuerence on their behalfe: *Talibus poſt Apoſtolos Sancta Eccleſia plantatoribus, rigatoribus, ædificatoribus, paſtoribus, nutritoribus, creuit; ideo prophanas voces veſtra nouitatis expauit.* Vnder ſuch planters (after the Apoſtles) vnder ſuch waterers, builders, Paſtors, and nouriſhers as theſe were, and are, hath the Church growne vp, and did tremble at the prophane voyces of your noueltyes. And a little after, repeating againe for honours cauſe, the very ſame Fathers, with addition only of two more of his tyme, to wit, Pope *Innocentius* the firſt, & *S. Hierome*, he accompteth their teſtimony, and of ſuch other as held communion, and participation with

with them, to be the very ſpeaking voyce, and liuely oracle of the whole Church: and that it was plaine madnes in the heretick to make ſo ſmall accompt of them. Nay, he further reſolued, and with mature deliberation concluded that the dogmaticall faith, and beliefe of all theſe Fathers, conſpiring, and agreeing togeather in one, was to be defended againſt him, and againſt all other, ſuch like hereticks as he was, no otherwaies, then Chriſts Ghoſpell was to be defended againſt Infidells. His words are theſe.

How contemptible the authority of hereticks was to S. Auguſtin in reſpect of the ancient Fathers.

20. *Aduerſus hanc autem miſerabilem, quam Deus auertat, inſaniam, ſic reſpondendum video libris tuis, vt fides quoq; aduerſus te defendatur iſtorum ſicut contra impios, & Chriſti profeſſos inimicos, etiam ipſum defendatur Euangelium.* Againſt this miſerable deſperate madnes of thine, which God turne from thee, I do ſee, that I muſt ſo anſwere to thy bookes, that the fayth of theſe Fathers be defended againſt thee, as the very Ghoſpell it ſelfe of Chriſt, is to be defended againſt impious men, and as againſt the very profeſſed enemyes of Chriſt. So he. And yet in another place preſſing againe the authority of the ſaid Fathers, he doth intreat his aduerſary *Iulian* to beliue theſe holy Fathers, and by them to be made friendes with him, yea to be reconciled vnto him, and to the Catholicke Church, from which he ſtood as yet ſeperate. And is not this the very ſame offer we make to the Proteſtants at this day? And then *S. Auguſtine* going on forwardes in ratifiyng their authority, addeth preſently for further corroboration of the Doctrine, and tradition of antiquity: *Quod credunt, credo, quod tenent, teneo, quod docent, doceo, quod prædicant, prædico, iſtis crede, & mihi credes, acquieſce iſtis & quieſces à me &c.* What theſe Fathers do beliue; I do beliue; what they hould, I hould; what they teach, I teach; what they preach, I preach: yeald vnto theſe, & you will yeald vnto me; haue peace with theſe, and you will haue peace with me. And laſt of all (ſaith he) *If you will not by them be made friendes with me, at leaſt wiſe, be not you*

Lib. 2. contra Iulian. circumced.

by

« *by me made enemy vnto them* (a goulden ſentence) and then he « goeth forward ſaying: Shall *Pelagius*, and *Celeſtius* (the Au- « thours of your hereſy) be of ſuch authority with you, « that you for their ſociety will leaue the fellowſhip, and « company of ſo many, and ſo great Doctors of the Catho- « licke fayth, and Church, diſperſed from Eaſt to Weſt, frō « North to South, and thoſe both ancient, and neare vnto « our age, partly dead, and yet partly liuing? So he.

21. Which ſpeach of *S. Auguſtine* doth ſeeme vnto me ſo fitly, and properly to touch, and concerne the Proteſtants of our dayes, who for the loue of *Luther* and *Caluin* (Authors of their noueltyes) do forgo, all the Doctors of the Catholicke Church, not only ancient, but moderne alſo, as that nothing in my iudgement can be produced of nearer affinity, to hould greater correſpondency, or be more like, or more ſemblable.

22. Neyther yet doth *S. Auguſtine* determine only, that the Doctors of the Church are abſolutely the beſt witneſſes, and iudges in matters of Controuerſy that ariſe and ſpring vp after their dayes, but togeather with his authority, which had bene alone ſufficient, he yealdeth a very ſubſtantiall, and conuincing reaſon for the ſame; and it is this: that the Fathers could not be partiall iudges of ſuch cauſes as came into Controuerſy after their deaths, for that they gaue forth their verdict, and iudgement before any controuerſy was ſtirred, or moued about the ſame. And thus much do his wordes import as they follow.

Aug. l. 2. cōt. Iulian. prope finē.

23. *Tunc de iſta cauſa iudicauerunt* (ſaith S. Auguſtine) *quando eos nemo dicere poteſt perperàm cuiquam, vel aduerſari, vel fauere potuiſſe. Nondum enim exiteratis &c.* The Fathers did iudge of this cauſe at that tyme, when no man can ſay, that they did wrongfully fauour or diſfauour any party. For that you (*Pelagians*) were not then in the world, with whom we might haue contention about this queſtion &c. They did not attend vnto any friendſhip, eyther with vs, or with you; they did not exerciſe amity, or emnity with

either

either of vs; they were angry neyther with you nor with vs; neither yet had they commiſeration towards any of our partes; that which they found in the Church, they held; that which they learned they taught; that which they receyued and learned from their Fathers by tradition, they taught and left vnto their children. We did not as yet plead with you before theſe Iudges, and yet by thē was our cauſe decided, and determined: nor you, nor we were knowne vnto them, and yet do we out of their workes produce their ſentences againſt you: We had as yet no ſtrife with you, nor pleaded any cauſe, and yet haue we conquered you by their verdicts. Hitherto are the wordes of *S. Auguſtine*. An excellēt reaſon of S. Auguſtine.

24. Which when I had conſidered, & pondered well with my ſelfe, as alſo reflected vpon all *S. Auguſtine* his former ſentences, compared them all togeather, and conferred them with the ſtate of our preſent time, and manners of men therin; I ſeemed to behold, as in a cleare glaſſe, before the eyes of my vnderſtanding, the very perſon and ſelfe ſame cauſe of *S. Auguſtine*, to be in the Catholicke writers of our dayes: as contrariwiſe alſo that of the *Pelagians*, and of other old heretickes to be in the Proteſtants, the one and the other making like accompt of the ancient Fathers: I meane the Catholickes eſteeming them highly, and ſtanding to their iudgment: the others reiecting them, where they make againſt them: which as it hath bene ſufficiently proued before; ſo might I here adioyne alſo many other proofes therof, if I would ſpend more time in alleaging their ſentences. Let *M. VVhitakers* aſſertion ſpeake for all, who of this matter writeth thus: *If you argue from the witnes of men, be they neuer ſo learned and ancient, we yeeld no more to their wordes in cauſe of fayth and religion, then we perceaue to be agreeable to Scripture. Neyther thinke you your ſelfe to haue proued any thing, although you bring againſt vs the whole conſent & ſwarme of Fathers, except that which they ſay, be iuſtified, not by the voyce of men, but of God himſelfe.*

The ſecond Conſideration.

How Catholicks & Proteſtats do eſteem of the teſtimonies of particuler Fathers.

AS my firſt Conſideration was wholy conuerſant about the juſt deſerued credit of ancient Fathers, agreing togeather in generall, eyther in the full voice of all, or in the greateſt part and conſent of them: ſo was my ſecond imployed about the ſame credit, & authority of particuler Fathers, eyther one, or two, or more, auerring any thing, which was not reprehended by others in matters of religion. About which poynt, I ſaw leſſe aſcribed in his Maties Booke vnto their promerited eſtimation, then Catholickes do hold in their Orthodox affertions, and much leſſe, then I my ſelfe had purpoſely read, and obſerued in the former mentioned holy Father *S. Auguſtine* concerning that poynt. For as his Maieſty yealded leſſe to the common conſent of Doctors (which muſt of neceſſity make the viſible Catholicke Church, if euer Chriſt left behind him any Church at all to continew) when he writeth, *that he would eyther believe them, or at leaſt wiſe would be humbly ſilent, and not condemne them, as before hath bene shewed*: So in this very ſecond poynt of particuler Fathers, I find it thus written by his Maieſty.

26. *But for euery priuate Fathers opinion* (ſayth he) *it bindeth not my conſcience more then Bellarmines: euery one of the Fathers vſually cõtradicting others.* The firſt part of which ſentẽce, to wit, *that euery priuate opinion of euery Father, bindeth not a mans conſcience* in matter of religion, is ſo cleare, that it needeth no proofe at all: for it cannot be denyed. For if the opinion be indeed priuate, then is it not truly Catholicke, and conſequently being not the opinion of the true Church, it bindeth no man.

27. But for the later period of the ſentence, being wholy derogatory from the credit of Antiquity, that is to ſay, that

that euery one of the Fathers do vsually contradict others in matters concerning religion, this must needes presuppose to haue some fauourable interpretation affoarded it, to free it from open iniuring, and wronging of the Fathers: and so my hope is, that this is the meaning of his Excellent Matie, to wit, that these contradictions supposed to be amongst the Fathers, are only diuersityes of iudgment in matters, that are not determinately *de fide*, or that do not concerne any articles of beliefe, but eyther such matters as *S. Augustine* sayth, that may without breach of vnion or charity be diuersly disputed of amongst Catholicke men, or els, when diuers Fathers do giue diuers sences of Scripture, some the litterall, others the allegoricall, and all true, all intended by the holy Ghost, as we haue formerly noted. Now the rule, that we must heere obserue, concerning these poynts, wherein consent of Fathers, is, and must necessarily be had, is that which *Vincentius Lyrinensis* (an Authour that I can neuer sufficiently commend) hath excellently laid downe in his 37. Chapter *contra hæreses*: his wordes are these: *Antiqua Patrum consensio Sanctorum non in omnibus diuinæ legis quæstionibus, sed solùm in fidei regula magno nobis studio, & inuestiganda, & sequenda est*. The ancient consent of holy Fathers, is with great care, and study to be both searched out, and followed of vs, not in all their questionings of holy Writ, but only in the rule of fayth. *Aug. l. 1. cõt. Iulian. Pelag. cap. 20.*

28. And vnto this *S. Augustine* alludeth, where he writeth thus: *Alia sunt, in quibus inter se aliquando etiam doctissimi, atq; optimi regulæ Catholicæ defensores salua fidei compage non consonant, & alius alio de re melius aliquid dicit & verius*. There are some thinges wherein sometymes the most learned, and the best defenders of the Catholick rule do not agree amongst themselues, but one speaketh better, and more truly then another of the selfe same thing: but yet without breach of the linke of fayth. *Lib. 2. cont. Iulian. Pelag. cap. 2.*

29. But forsomuch as particuler Fathers do often tymes set downe, and deliuer the publike beliefe of the Church,

and not any priuate opinions, though they ſeeme to ſpeak priuately, and not in name of the whole Church, when they mention, this, or that poynt, concerning religion, ſome certayne rule, or note for our better direction, and diſtinction muſt be ſet downe: and the ſureſt rule to diſcerne how farre forth priuate Fathers opinions, ought to be eſteemed, or may bind a man in conſcience, is, for a man to conſider vprightly in the impartiall iudgement betwixt God, and his owne conſcience, whether that opinion of his, if he be but one, or theirs, if they be many, haue bene withſtood or gainſaid, contradicted or impugned by any other Father, or Fathers, Synod, or Councell, Prouinciall, Generall, or Nationall of the ſame, or other precedent, or ſubſequent ages. For if this cannot be made good againſt any one particuler Fathers opinion, then may it more then probably be inferred, that forſomuch, as this particuler Father, was generally reputed for a Catholicke Doctor in his tyme, neuer reprehended, taxed, noted, condemned for this opinion, as falſe, doubtfull, or erroneous: it muſt needes be (I ſay) neceſſarily inferred, and concluded, that, that very opinion of his was the opinion, iudgement, and doctrine alſo of the Catholicke Church in the age, and time wherein he liued, and of which he himſelfe, was then a Father and Doctor. For if this were not ſo, it cannot be ſo much as with any probability imagined, that this Father could haue taught this opinion in his dayes, or diuulged it, in his writings vnto poſterity without ſome note, or memory of controlment, or taxation of the ſame, eyther whilſt he liued, or after his death.

The ſureſt rule how to iudge of particuler Fathers opinions or aſſertions about matters of faith.

30. And hereby it followeth, that albeit this Doctrine ſhould haue but one, or two ancient Fathers, that do expreſly mention yt in their dayes (other Fathers of the ſame tyme eyther not hauing occaſion to ſpeake thereof, or els buſied, and incumbred about other as waighty poynts:) yet were this alone ſufficient to make vs vnderſtand, that

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in their dayes, that mention the ſame, the forſaid opiniō of that Father, or Fathers was held for Catholick Doctrine, & throughout the vniuerſall Church: for that otherwiſe without all doubt, it would thē, or afterwards haue bene deſcried & cenſured, by the carefull, & vigilant watchmen of Gods Church. Neyther can any inſtance, be imagine, be giuen to the cōtrary: for that frō the very firſt infancy of Chriſtianity vnto our dayes, it cannot be ſhewed, that any Father, or Doctor, though otherwiſe neuer ſo renowned for wit, and learning, piety, or ſanctity, did euer beginne any new doctrine, or erroneus opinion different from the Catholicke beliefe, but that preſently the ſame was excepted againſt by others. And this is more then euident in the particuler caſes, and ſlippes of *Tertullian Origen, Cyprian, Lactantius*, and other ancient Fathers of the Church: and yet when any of theſe tranſgreſſed the anciēt boundes, innouating any thing frō the receyued faith, they were all of them excepted, and cryed out againſt, noted, & taxed for ſuch their priuate, & erroneous opiniōs, as diſſented from publick vnion, and Catholicke communion.

When any priuate Father did erre he was preſently noted by others.

31. Neyther doth any man in my iudgment explaine this point beter then *S. Auguſtine* himſelfe and therefore, as I ſerued my ſelfe principally of him in the preceded Conſideration, ſo doe I meane alſo, in this. For as on the one ſide, when many Fathers do agree in their opinion againſt one, or few (as in the caſe of *S. Cyprian* about the rebaptizing of hereticks yt fell out) the greater part is there to be preferred before the leſſe, as the ſaid Father doth often affirme: ſo notwithſtanding when no ſuch oppoſition, and contradiction is of the *maior* part, *S. Auguſtine* himſelfe maketh high, and ſingular accompt of euery priuate Fathers opinion, as namely when he extolleth the authority of *S. Hilarius* againſt *Iulian*, ſaying: *Eccleſia Catholica aduerſus hæreticos acerrimum defenſorem Venerandum quis ignorat Hilarium Epiſcopum Gallum?* Who is ignorant or who doth not know that earneſt defendour of the Catholicke Church againſt

Aug. l. 3. de bapt. cōtra Donatiſt. c. 44 l. 2. cont. creſcouiū cap. 32.

Hereticks venerable Hilary the French Biſhop?

32. And then againe of *S. Ambroſe*: *Audi alium excellentem Dei diſpenſatorem, quem venerer, vt patrem, in Chriſto enim Ieſu per Euangelium me genuit, Beatum loquor Ambroſium.* Harken vnto another excellent ſteward of Gods houſe, whom I doe reuerence as my father, for in Chriſt Ieſus he begot me by the ghoſpell, I meane bleſſed *S. Ambroſe*. And then of a third alſo to wit *S. Gregory Nazianzen*, he giueth this commendation, or rather by an interrogation would inforce his aduerſary vnto an admiration of this great Saint and learned Diuine: *An tibi parua in vno Gregorio Epiſcoporum Orientalium videtur authoritas?* Doth yt ſeeme vnto thee a ſmall authority, that is in one only *Gregory Nazianzen* amongſt the Eaſtern Biſhops? And then followeth the reaſon, which truly is very well worth the marking.

Aug. lib. 2. contr. Iulian. cap. 2.

33. *Eſt quidem* (ſayth he) *tanta perſona, vt neque ille hoc niſi ex fide Chriſtiana omnibus notiſſima diceret, neque illi eum tam clarum haberent, atque venerandum, niſi hoc ab illo dictum ex regula notiſſima veritatis agnoſcerent.* He is truly ſo great a perſon, as neyther would he ſpeake in this matter as he doth, but out of the moſt knowne manifeſt Chriſtian faith, nor would men hould him for ſo excellent, and venerable, except they did know, that what he ſaid, he ſpake out of the rule of moſt knowne truth. Thus *S. Auguſtine.*

One Doctors opinion the doctrine of the Church.

34. And in theſe his wordes conſiſteth the whole ſubſtance of this my Conſideration about priuate Fathers, to wit, that *S. Gregory Nazianz̃* ſyrnamed *Theologus*, the Diuine, for his admirable, and profound knowledge in the greateſt myſteryes of Diuinity, though he had bene but one in that matter againſt *Iulian* (as he was not but accompanied with many, as hath bene made cleare in the former conſideration:) yet ſo great was the authority of his perſon in the Church, as that neyther he would haue ſaid as he did, but out of the common ſenſe of the Church in his time, nor ſhould he euer haue bene held for ſo famous, nor venerable a Doctor, renowned throughout the

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Christian world, but that the Church was sure, that he would affirme nothing, hould nothing, publish nothing, but out of the common rule, and infallible Canon of the most knowne truth for that otherwise, he should euen to his face haue bene contradicted by other Doctors and Fathers his equalls, and compieres, that liued with him, or ensued after him. So as we see, that particuler Fathers sayings, and opinions when they are not gayne-said by others, or reprehended, or condemned by the Church; they are not so lightly to be respected, or reiected as Protestants doe both ordinarily teach, and practise, but the maine point to be waighed, and considered is this, to wit, to know in what times they were written, vpon what occasion, of what credit, or authority the Father is, whether others doe write the same, and accord with him, whether any exception haue bene taken against it, and then by whome, and when, and how it stood in the Church, eyther as iustifyed, or condemned, and many other such like materiall circumstances by me before touched: for that sometymes it may fall out, yea, and often times doth (as now we haue in part shewed, and might doe much more at large) that particuler Fathers opinions, and assertions not contradicted nor yet on the other side agreed vpon in expresse tearmes by the *maior* part of Fathers in their writinges (though otherwayes beliued, and receaued by them in the faith, and beliefe of the Church) may make a very strong argument, that the Church did then beliue it, especially if the same were so vnderstood also by the generall consent of the Fathers following in the subsequent age, and Church: and consequently it may bind euery man his conscience to giue more credit thervnto, then Protestants incredulity will allow. And this shall suffice for my second Consideration.

The

The third Conſideration.

That the Fathers of euery age for the first 500. years did make for Catholicks & against Protestants in matters now in cõtrouersy.

HItherto haue we treated of the Fathers, ſhewing firſt, what credit we ought to affoard, and yeald vnto their ioynt cõſent, when in any point of doctrine, they agree in one: and that is, *ſine ſcrupulo, ſine vlla dubitatione*, as *Vincentius* ſpeaketh, without any further queſtion, contradiction or oppoſition moſt faithfully to believe them and imbrace their iudgment, as the liuely oracles of God, and the whole ſpeaking voyce of Catholick Church in the mouth of her Doctors and Paſtors. Which if you conſider it well, is a great deale more then the alternatiue allowed vnto them by Proteſtants, which is *eyther to believe them, or to be humbly ſilent without condemning them*, as though the Proteſtant were at his liberty in euery thing to make his choice: which as we haue heard in the firſt Chapter is no leſſe the hereſy: and as though the renouncing, and forſaking of them, let it be promiſed with neuer ſo much ſilence, and reuerence, were not on the Proteſtants part a ſufficient condemning of them. And this for that poynt.

Cap. 4. & 42. cõt. hæreſes.

36. There remayneth yet behind the cheefe, and principall poynt of all others in this preſent buſines and matter we haue now in hand to be handled, and to be eſpecially conſidered of, which is this, to wit, to know whether the ancient Fathers of the firſt fiue hundred yeares after Chriſt (for ſo farre doth his Maieſties offer in the laſt edition of this his *English Premonition* extend it ſelfe) do make for Proteſtants, or for vs: which poynt though to diſcuſſe at large throughout all the controuerſies would both require, and fill a very large volume, and conſequently farre ſurpaſſe the boundes of my intended breuity: yet ſhall I indeauour in this laſt Conſideratiõ to giue a ſufficient glimpſe of the truth therein, in very few words, for any indifferent Reader

der, that will ſtand attent, and iudge according vnto reaſon, the more by the leſſe.

37. For firſt in generall it may be here ſeene, by that which his Matie layeth forth, that the Proteſtants do deale *diffidenter*, diſtruſtfully on their owne behalfe with the Fathers authority. For they do firſt limit their yeares within the compaſſe of foure hundred in the firſt Engliſh edition, and then of fiue hundred yeares in the next, and laſt of all they call it back againe vnto foure hundred in the Latin edition, which argueth that they know not well vpō what ground, nor where, nor when to ſtay themſelues, being ſtill affraid, leaſt that they graunt to much vnto thē (as indeed whatſoeuer they grant vnto them it is to much on their behalfes, ſince that whatſoeuer they graunt, it maketh directly againſt thē) which would not be, if their friendſhip with them, or hope in them, were confident, or any at all.

38. Secondly, they reſtraine their credit yet more, whē they do not promiſe abſolutely to beleiue the conſent of Fathers, but only they promiſe ſilence, and when they ſay they will beleiue the Fathers of thoſe firſt ages, when with one vnanyme conſet they ſhall agree vpon any thing to be beleiued, as a neceſſary poynt of ſaluation: which ſeldome falleth out in matters, eſpecially now in controuerſy, for that they being buſied in other matters as before hath bene touched, eyther of writing Apologyes during the tymes of perſecution, or in conuerting, and inſtructing the new conuerted Chriſtians, or in confuting other hereticks, and hereſies, it muſt needes be a rare caſe to find all the Fathers agree togeather with one conſent (except it were in a generall Councell) and to determine that this or that point was a matter of fayth, & article of belief.

39. Neither is it abſolutely neceſſary to our purpoſe that they ſhould do ſo, for that our principall ſcope, and drift being to ſeeke, and trace out from time to time by teſtimony of the Fathers in euery age, where the true Catho-

lick Church went, and whether the Protestants, or our Church at this day haue more reſemblance vnto her, there be diuers other arguments, and probable coniectures to ſeeke out the ſame (at leaſtwiſe probably) then only articles of beliefe, agreed vpon by vnanime conſent. As for example ſundry Cerimonyes vſed in baptiſme, and other Sacraments, as *Exorciſmes, Exſufflations, Chriſtning*, and the like mentioned by *S. Auguſtine* and by diuers other anciẽt Fathers, as alſo the vſe of the *Croſſe, Tapers, Candells*, reuerencing of *holy Reliques*, and *kneeling before Pictures, Images*, & *Crucifixes*, and other rites teſtified by the whole Senate of Chriſtian antiquity, which though they be not by the ſaid Fathers commended and deliuered as articles of our faith: yet theſe being practiſed by the Primitiue Church (which is graunted to be the true Church) and compared to the cuſtomes of Proteſtants, and vs, in our Churches, will eaſily diſcloſe, which of the two they, or we, do more imitate, or impugne that true Church of antiquity. But contenting our ſelues at this time with the only mentioning of them by the way, we will make a ſhort, and brieſe paſſage, or rather ſtep throughout the foreſaid foure, or fiue hundred yeares limited vnto vs: and this God willing we will doe, not by citing, and laying downe the Fathers authorities themſelues in particuler, for it would be ouerlong (as before hath bene ſaid) but rather by producing ſuch witneſſes who being of moſt credit with our aduerſaries cannot be well miſtruſted, or diſcredited, to wit, the *Magdeburgian* Centuries, who haue in euery age diligently, though partially examined the ſame, and how ſubſtantiall a proof this is of Catholick religion by the very cõfeſſion & conceſſion of their greateſt aduerſaries, I appeale for iudgment vnto the diſcreet, and indifferent Reader.

Diuers things may lead vs to diſcerne the true Church, though they be not articles of neceſſary beliefe.

The firſt Age.

40. And as for the firſt hundred yeares after Chriſt his glorious Incarnation, which is deputed, generally vnto Chriſt,

Chriſt, and his Apoſtles age, as the chiefe Doctors, and Fathers that gouerned the Church, and inſtructed the people in that time, I will take only the note of one poſition or article of faith, which the ſaid *Magdeburgians* do gather out of all writers of that age, as agreed vpon againſt the Proteſtants by the teachers of that age, and continued euer after throughout all ſubſequent ages: and this is concerning the *Reall Preſence* of the true body, and bloud of our Sauiour in the Supper of our Lord, commonly called the *Euchariſt*: which point, the ancient Fathers, againſt all hereticall, and Proteſtaticall tropes, and figures, do proue aboundantly out of the Ghoſpels themſelues, out of the Acts of the Apoſtles, out of the Epiſtles of *S. Paule*, out of the conſent of the whole Church in that firſt age, and euer after: to wit, that the wordes of Chriſt do euidently containe the ſame, being properly, and litterally to be vnderſtood, as they are to be, and not by any figure, or trope, as the *Zuinglians Caluiniſts* & all other Sectes of Sacramentaries do faythleſly imagine. *Centur. prima lib. 2. cap. 4.*

41. This firſt preſcription then of this important article of fayth, the *Magdeburgians* do fynd to be for vs againſt all our Engliſh Proteſtants, aſwell in the very firſt age vnder Chriſt, and his Apoſtles, as in all other ſucceſſiue tymes, for that in euery age they proue this diligently out of the conſent of all Fathers, and Doctors of that age, to wit, that Chriſt his true body is really preſent in the bleſſed Sacrament, by the very power, and vertue of Chriſt his owne wordes, vſed by the Prieſt in conſecration. And if any hereticke demaund a reaſon of this admirable tranſmutation, I can giue him no other, then that which *S. Auguſtine* giueth in the like miraculous caſe, it is in his third Epiſtle *ad Volutianum*, and it is ſuch a one, as will ſuffice any right beliéuing Chriſtian, if he will not continue an hereticke, or an Infidell. *Hicſi ratio quæritur, non erit mirabile; ſi exemplum poſcatur, non erit ſingulare: demus Deum aliquid poſſe, quod nos fateamur inueſtigari non poſſe: in talibus enim re-* 1. About the Reall Preſence

bus tota ratio facti eſt potentia facientis. Here, if a reaſō be ſought for, it is not wonderfull: if an example be demaunded, it is not ſingular: let vs graunt, that God can doe ſome thing, which we muſt confeſſe we cannot ſearch out: for in ſuch matters as theſe be, the whole reaſon of the deed, is the power of the doer. And is not this one ſubſtantiall point of Popery, as our Proteſtants brand it, proued for vs, by their owne friends?

42. But as for other pointes of our Religion in controuerſy, betwixt vs, and the Proteſtants, though the *Magdeburgians* would not willingly graunt them to be ſo ancient as the firſt age (which we notwithſtanding doe proue aboundantly in handling of euery controuerſie) yet doe they, will they, nill they, graunt ſundry of them to haue begunne, and crept in preſently after the Apoſtles in the ſecond age, and ſo continued, and increaſed in number in the third, fourth, fifth and ſixt, when all the whole Chriſtian world went cleare with vs: that is to ſay, all the doctrine of ſuch, as were chiefe Doctors, and Fathers for their learning, and piety in thoſe tymes, and ages. as here ſhall appeare by a iuſt view of that which heere briefly I purpoſe to ſet downe.

The ſecond Age.

Magdebur. Cent. 2. c. 4 pag. 55. 56. 57. &c.

41. In the ſecond age immediatly after the Apoſtles, the *Magdeburgians* doe graunt the very principall Fathers of that age to make for vs, not only in the foreſaid article of the *Reall Preſence* againſt *Sacramentaries*, but alſo in ſundry other points now in controuerſie againſt the Proteſtants.

About Free will.

And firſt concerning *Free-will* remayning in man after his fall, for proofe wherof they cyte *S. Irenæus lib. 4. cap. 72. contra hæreſes*, and that with great indignation, and reprehenſion, ſaying: That he wreſteth the wordes of the Prophets, as alſo of Chriſt our Sauiour, and S. Paul *Multa Prophetarum, Chriſti, & Pauli detorquet*. And the wordes which they reprehend in *S. Irenæus* are theſe *Prophetæ & Apoſtoli*

ſtoli hortabantur homines iuſtitiam agere, bonum quoque operari, quia in nobis ſit hoc. The Prophets, and Apoſtles did exhort men to do iuſtice, and to worke good works, for that this is in our power. And is not this a great offence in *S. Irenæus* to ſpeake ſo like a Papiſt?

44. They accuſe alſo other Fathers of the ſame age for like fault, as *Iuſtinus Martyr* (if it be his booke) in his anſwere vnto the hundred and third queſtion, *ad Orthodoxos*, and *Clemens Alexandrinus lib. 2. ſtromatum*, ſaying of this latter: *Clemens liberum arbitrium vbique aſſerit. Clement* doth euery where defend free will. And finally they giue this cenſure of all that age: *Nullus ferè Doctrina locus eſt, quitam citò obſcurari caperit, atq; hic de libero arbitrio.* There is no peece of Doctrine that began to be darkened ſo ſoone as this of free will: which darkning is nothing els with them, but the Catholick ſenſe of that doctrine, which now alſo we ſhould, to wit, that albeit man his free-will was greatly wounded by *Adams* fall, yet was it not ſo extinguiſhed, but that nature being relieued by the holy aſſiſtance of Chriſts grace, and not otherwiſe, the free will of man may cooperate, in doing of good workes, which was alſo theſe holy Fathers meanings. 3. The Doctrine of good workes.

45. The like the ſaid *Magdeburgians* do complayne of the article of good workes and perfection of life, to wit, that this doctrine alſo beganne to be darkened in this age: ſo as according vnto them, the candle lighted by our Sauiour, and his Apoſtles, and ſet vpon the goulden candleſticke of the Church dured but a little while.

46. Furthermore, they cyte alſo that ſaying of *S. Clemẽt, lib. 5. ſtromatum*, which angreth them very much: *Gratia ſeruamur ſed non abſq; bonis operibus.* We are ſaued by Grace, but not without good works. *Et lib 6. ſtromatũ: Quando audierimus, fides tua te ſaluum fecit, non accipimus eum dicere abſolutè eos ſaluos futuros, qui quomodocunq; crediderint, niſi facta quoq; ſuerint conſecuta.* Whenſoeuer we ſhall heare thoſe wordes of our Sauiour (vnto the *Cananæa*) thy fayth hath ſaued thee,

we do not vnderſtand, that he ſaid abſolutly, that they ſhall be ſaued, whoſoeuer beliue in any ſort, except good deedes do alſo follow. And is this ought els but Catholicke doctrine, to wit, that fayth muſt go before, and good workes follow. And is not this the ſelfe ſame doctrine which *S. Paul* teacheth, ſaying, that the ſauing faith is, *fides quæ per charitatem operatur*: the faith which worketh by charity in vs.

4. Whether the Commandements be impoſſible.

47. Moreouer concerning the law, that it doth not command impoſſible things, but that with the aſſiſtance of Chriſts grace Chriſtian men may obſerue the Commãdements, this the *Magdeburgians* do cenſure for erroneous doctrine alſo in the Fathers of this ſecond age, namely in *Iuſtinus Martyr reſp. ad Orthodoxos* 103. who proueth it out of the example of *S. Paul* himſelfe, & of *Zachary* and *Elizabeth*, that were both of them iuſt, and *S. Ireneus* teacheth the ſaid doctrine *lib.* 4. *c.* 30. and *Clemens lib.* 2. *ſtromatum.* being all Fathers of this ſecond age, which doctrine is confirmed afterward by all the Fathers of ſubſequent ages. And yet do the good-fellow *Magdeburgians* condemne the ſame with great reſolution out of a *Maxime* of *Ariſtotle* moſt foliſhly and wickedly applied, ſaying: *Dato vno inconuenienti ſequi ſolent infinita.* One inconuenience being graunted by theſe Fathers, to wit, *the doctrine of free-will*, infinite other inconueniences are wont to follow. Which ſpeach of the Fathers, though it be incommodious vnto *Magdeburgians*, and for ſuch ſet downe by them, yet are the wordes playne, for the Catholicke Doctrine now held by the Roman Church in that behalfe.

5. Externall ſacrifice of Chriſtians.

48. But yet further concerning the externall vſuall ſacrifice of Chriſtians then accuſtomed to be offered on the Aultar, the ſame *Magdeburgians* are much troubled about certaine ſpeaches of *S. Ignatius*, & *S. Ireneus*. The firſt hath theſe wordes in his Epiſtle *ad Samyrnenſes*: *Non licet ſine Epiſcopo neq; offerre, neq; ſacrificium immolare*: It is not lawfull without the Biſhop to make oblation, or offer ſacrifice. And the like

like wordes they cyte out of *S. Irenæus lib. 4 cap. 32.* saying of him: *Satis videtur loqui incommodè, cum ait noui Testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens in vniuerso mundo offert Deo.* Ireneus (say they) seemeth to speake incōmodiously inough when he saith, that Christ did teach a new oblatiō of the new Testament, which the Church receiuing from the Apostles doth offer vnto God, throughout the whole world. So they of the externall Christian sacrifice of those dayes checked & condemned the Fathers of that first age after the Apostles.

49. About traditions in like manner, rites, and Cerimonyes, they complayne in this age, as they did of other pointes before, to wit, that, *Doctrina de libertate christiana nonnihil cœpit obscurari*, that the Doctrine of christian liberty beganne not a little to be darkened with rites, and Cerimonies in this age also, *& succreuit* (say they) *paulatim error de traditionibus necessariò obseruandis*; and the errour of necessary obseruation of traditions did by little, and little grow vp, whereof they giue an example out of *S. Ignatius* his epistle *ad Philadelphios*, where he saith: *Dies festos nolite inhonorare, Quadragesimam verò nolite pro nihilo habere: imitationem enim continet Dei conuersationis, hebdomodam etiam Passionis nolite despicere. Quarta verò, & sexta feria ieiunate, reliquias pauperibus porrigentes.* Doe not dishonour holy dayes, do not neglect Lent, for it cōteyneth in it the imitation of Christ his conuersatiō, who is our God: Do not dispise the Passion weeke, do you fast vpon wensdayes, and fridayes, & that which is left of your meat, giue it vnto the poore. And this is the darkenes which the *Magdeburgians* do obserue, or rather this is the light which those Angells of darkenes, and instruments of Sathan would darken in the Apostolicall writings of *S. Ignatius*, and other Ancients of this very next age after the Apostles, contrary vnto their carnall, and Euangelicall liberty which their first luxurious Apostata and Cloyster-breaker *Luther* set abroch. 6. About traditiōs.

50. The same *Magdeburgians* do cite a plaine sentence out of 7.

of S. *Irenæus lib. 3. cap. 3.* whereby he proueth the Primacy of the Church of Rome, to wit, *for her more powerable principality, it is of neceſsity, that all Churches ſhould come vnto her, that is to ſay, all faythfull people, from all parts of the world; for that in her hath bene conſerued euer the tradition of the Apoſtles.* Which plaine ſentence the *Magdeburgians* do endeauour to delude by diuers ſhiftes. As firſt, that it ſeemeth to ſauour of nouelty: then, that this ſentence is found ſay they, in the copies that now are extant of *Irenæus*, as though there were other not extant, that had it not. Thirdly they do interpret *Irenæus* his meaning, that he vnderſtandeth only by tradition, written Doctrine. But by this we may ſee, how they are iucumbred with the writinges of Fathers, euen in this very firſt age after the Apoſtles, when theſe, and all other the like doctrines of Chriſtian Catholick Religion were ſealed with the faſt ſheeding bloud of her Martyrs, and Doctors.

The primacy of the church of Rome.

8.

51. Another poynt alſo offendeth them much, which is the excellency and great merit of Martirdome, which the Fathers of this age do in all their writings exalt. *De Martirio* (ſay they) *nimis honorificè ſentire caperunt.* The Fathers of this age begâne to thinke too glorioufly of Martirdome (belike theſe ſame good fellowes neuer meant that their finger ſhould ake for Chriſt, or Chriſtian religion) and then they ſay of holy S. *Ignatius*, that conſtant Martyr, *Ignatius in epiſtolis valde periculoſe loquitur de martyrij merito.* *Ignatius* in many of his epiſtles doth ſpeake very dangerouſly of the merit of martyrdome. Alſo they do check the ſame Saint, and holy Martyr for that in his epiſtle vnto the Romans, whē he was going vnto martirdome, & to be deuoured of wild beaſtes in the Amphitheater of *Rome* he crieth out: *Sinite me, vt beſtiarum eſca ſim, per quam poſſim Chriſtum promereri.* Suffer me that I may be the food of beaſtes, and thereby promerit to enioy God himſelfe. And what ſo great perill is there I pray you in this doctrine? For that throughout the whole Epiſtle it appeareth, that he aſcribed vnto

Excellency & merit of martyrdome.

Christ his grace all the fortitude which he expected for this combate, and consequently all his merit of enioying God proceeded principally from the said grace of his Maister. And so do the Catholicks at this day hould in the doctrine of merit, if malice, and enuy could suffer the Protestants to see it, and acknowledge it.

52. But they are very angry with him for frequent vsing of another phrase, in three distinct Epistles, to wit, to those of *Antioch*, of *Ephesus*, and to *S. Policarpe*: *Pro anima-busvestris ego efficiar, quando Christum meruero adipisci.* I shall become (an intercessour) for your soules, when I shall deserue to obtaine the fruition of Christ. In which wordes as you see, is not only expresse mention made of the singular merit of martyrdome, but also insinuated the intercession of martyrs departed vnto the next life, for their friends left behind them vpon earth, as hauing not aspired vnto the heauenly blisse. 9. Intercessiō of Saints.

53. And finally, not to go any further, they quarrell also with the said *Ignatius*, about the merit, and praise of Virginity (as diuers hereticall Caluinists haue lately done in *Oxford:*) *Ex Ignatij Epistolis apparet* (say they) *homines iam tum paulò impensiùs cœpisse amare & venerari Virginitatis statum*: yt appeareth out of *Ignatius* his Epistles, that euen then men beganne more earnestly to loue, and reuerence the state of Virginity: whereof they giue sundry examples, as namely in his Epistle ad *Antiochenos*: *Virgines videant cui se consecrarint*, let Virgins consider, vnto whome they haue consecrated themselues: and in his Epistle *ad Tharsenses*: *Eas quæ in Virginitate sunt, honorate, sicut sacras Christi.* Honour those that liue in Virginity, as the sacred of Christ. So excellent an opinion had this holy Father and martyr in those first days of the primitiue Church concerning the state of Virginity, so little esteemed now by Protestants. 10. About the state of Virginity

54. All these points of controuersy then betwixt vs, and the Protestants at this day, to wit, of *Free-will, good works, possibility of the commandements, externall Christian sacrifice, tradi-*

tion, and rites, the Primacy of the Church of Rome, merits of Martyrdome, and ſtate of Virginity, to pretermit ſundry other articles as ouerlong to be handled, here we ſee, to haue bene auouched by the principall Fathers of this ſecond age, and that in our defence againſt the Proteſtants.

55. And howſoeuer the *Magdeburgians* go about to diſcredit theſe Doctrines togeather with their Authours, calling them, *incommodas opiniones, naeuos, ſtipulas, & errores Patrum*; incommodious opinions, blots, ſtuble, and errours in the Fathers: yet ſeemeth this only reaſon, and Conſideration to be ſufficient to conuince them of hereticall inſolency, in their condemning theſe Fathers, for that it cannot be ſhewed (and if it can, let the Proteſtant ſpeake) that the ſaid Fathers were euer taxed, or condemned for theſe Doctrines by the Church, or other Doctors of that age; or of any age afterwards for the ſpace of fourteene or fifteene hundred yeares togeather, vntill *Luthers* prophane and vncleane ſpirit brake forth of the Cloyſter, and made way for hereticall inſolency to barke againſt orthodoxall antiquity. And this ſhall ſuffice for this ſeconde age. Let vs now paſſe to ſee how conforme, and agreeable the third age was vnto this ſecond, for by this lineall, and perſonall deſcent of Doctors and Centuries we ſhall euidently, and infallibly diſcouer how in all times, ages, and perſons, the buſines, and doctrine of the Church was ſtill carried by tradition, from hand to hand.

The concluſion of this age.

The third age after Chriſt.

56. Concerning this third age, wherein were Doctors *Tertullian, Origen, Dionyſius Alexandrinus, Cyprianus, Methodius*, and many others (which for breuityes ſake I am inforced to pretermit) the *Magdeburgians* do beginne with this Preface, both complayning, and taxing, *Quò longius ab Apoſtolorum ætate receſſum eſt, eò plus ſtipularum doctrinæ puritati acceſſit*. The further of, that we go from the age of the Apoſtles, the more chaffe did grow into the purity of doctrine.

And

And yet you ſee, we haue gone, but one age from thence, for the laſt was the firſt after the Apoſtles, and this is the ſecond: and in the laſt you haue heard what chaffe they complayned of. But now we ſhall ſee that they complaine not only of the ſame poynts of chaffe reiterated and confirmed againe by the Fathers of this age, to wit about free will, and good workes, perfection of life, poſſibility of Commaundements, Sacrifice, tradition, rytes Supremacy, merit of martyrdome, and Virginity (for all theſe heades they do ſhew in their ſeuerall tytles of doctrin to haue bene continued, repeated, and confirmed againe by the Fathers of this age:) but furthermore they do alſo ſhew, and complaine of other articles explayned by the Fathers of this third age, in behooſe of the moderne Catholicke religion, much more aboundantly then before.

11. Inuocatiõ of Angels.

As for example, they ſhew that it was an opinion of this age, *Angelos inuocandos eſſe*, that Angells are to be prayed vnto, according vnto the doctrine of *Origen*, who ſetteth downe alſo a certaine forme of praying, and inuocating vpon Angells, to wit, *Veni angele, ſuſcipe ſermone conuerſum ab errore priſtino &c.* Come Angell and receaue him that is conuerted from his errour by the word preached. Neither was this euer reprehended in Origen, or numbred amongſt his errours, and conſequently this may be preſumed to haue bene the forme of praying in the publike Church at that day, according to the rule before ſet downe, touching the authority of particuler Fathers.

Magd. cẽt. 3. c. 4. p. 75. 76. & deinceps.

Hom. 1. in Ezechielẽ.

57. Touching the article of Iuſtification, which is an other head beſides thoſe 9. or 10. before mentioned, the *Magdeburgians* write thus of the Fathers of this age: *Iuſtitiam coram Deo operibus tribuerunt:* They did attribute to good works their iuſtice before God: which if you read in the places of the Fathers by them mentioned, and alledged, you ſhall eaſily diſcerne it to be the very ſame doctrine that Catholicks do hould at this day, though miſreported, ſlaundered and abuſed by hereticall calumniation. For that the ſaid

12. Iuſtification by good workes.

Fathers do hould nothing els, but that this iuſtice by them mentioned doth proceed from the grace of Chriſt, as frō the principall originall concurrent & concomitant cauſe thereof, though yet not excluding the cooperation of mans will ſtirred vp, and ſtrengthned by that grace.

13. The merit of good workes.

58. Next to this they handle *De bonis operibus*, of good workes, and the merit therof, which Chapter they beginne thus: *Magis quàm ſuperiori ſæculo, Doctores huius ætatis &c.* The Doctors of this (third) age did decline more from the true Doctrine of Chriſt and his Apoſtles, about the merit of good workes, thē did the Doctors of the precedent age. And here I would intreat the ingenious, and iudicious Reader to conſider what kind of accuſation this is, and the rather, for that they are not abaſhed, for the making good of this accuſation to cite diuers places out of *Tertullian*, *Origen*, *Cyprian*, and others, that do plainely auerre the *merit of good workes* reprehended by them. And as for *S. Cyprian*, they alleadge this place out of him in his ſermon *de Eleemoſyna: Peccata poſt baptiſmum commiſſa, eleemoſyna, & bonis operibus extingui*. That ſinnes committed after baptiſme, are extinguiſhed by almes and good workes, for which they ſay, that he alleageth three places of Scripture. Firſt that of *Toby the 4. Sinnes are purged by almes and fayth*. The ſecond is out of *Eccleſiaſticus the 3. As water doth extinguish fire, ſo doth almes ſinne*. The third is the ſpeach of Chriſt: *Behould thou art made whole, take heed that thou ſinne no more, leaſt ſome worſe thing do happen vnto thee*. Notwithſtanding all which Scriptures, and the venerable authority of that bleſſed Martyr *S. Cyprian* in expounding them, the *Magdeburgians* do condemne the ſentence, with all the Scriptures, as erroneous: ſo as it auayleth not Fathers to alleage Scriptures, when they do not interpret them as the Proteſtant would haue them.

Scriptures & Fathers reiected togeather whē they fit not the Proteſtāt fancy.

14. About Pē nance. *Magd. cēt. 3. c. 4. p. 81.*

59. As for the Article of *Pennance*, they beginne with it thus. *Plerique huius ſæculi Scriptores doctrinam de pœnitentia vtrè depravāt*. The moſt part of the writers of this age (& do you note *the moſt part*) do wonderfully deprave, and peruert the doctrine

doctrine of *Pennance*. And the reaſon is, for that they make mention of ſatisfaction in doing of pennance. For proofe whereof they cyte diuers places out of *Tertullian*, *Origen*, and *S. Cyprian*. As for example; *How much tyme* (ſaith *Origen homil. 3. in lib. Iudicum*) *thou haſt ſpent in offending of God, ſo much ſpend in humbling thee vnto God*, & ſatisfacito Deo, *and do ſatisfaction to God. And S. Cyprian lib. 1. epiſt. 3. Peccata ablue, & redime ſatisfactionibus*; waſh of, and redeeme thy ſinnes by ſatisfactions. And in the third booke of his Epiſtles, and 14. epiſtle he ſaith: *Lapſos auxilio martyrum apud Dominum adiuuari poſſe*. *S. Cyprian* is of opinion, that ſuch as fall into ſinne, may be holpen with God, by the interceſſion of Martyrs. Here then beſides ſatisfaction is interceſſion of Martyrs.

15. Bleſſing of the water of baptiſme.

60. In the article of baptiſme, they take vp, and reprehend *S. Cyprian* ſharpely, for writing thus in his firſt book of Epiſtles, the 12. Epiſtle: *Oportet mundari, & ſanctificari priùs aquâ à ſacerdote &c.* The water of baptiſme muſt be purified, and ſanctified by the Prieſt, that he which is baptized, may haue his ſinnes waſhed away. Where *S. Cyprian* (ſay the *Magdeburgians*) dareth to auouch that he which baptizeth, conferreth the holy Ghoſt, and doth inwardly ſanctify him that is baptized. A very great abſurdity (forſooth) if you marke it, eſpecially yf you conferre it with their Proteſtanticall opinion, that hould the Sacrament of baptiſme to waſh only the externall man, and not the internall.

16. Chriſme and holy vnction in Baptiſme.

61. The ſame *Magdeburgians* alſo accuſe the ſame Saint *Cyprian*, for that *lib. 1. Epiſt. epiſt. 12.* he ſpeaketh dangerouſly (as they call it) of *Chriſme* & *holy vnction* in baptiſme: *Vngi quoq; neceſſe eſt cum qui baptizatus ſit, vt accepto chriſmate, id eſt, vnctione, eſſe vnctus Dei, & habere in ſe Chriſti gratiam poſſit.* It is neceſſary for him to be annointed, that is baptized, to the end that hauing receaued the holy chriſme, or vnction, he may be annoynted of God, & haue the grace of Chriſt in him.

62. Furthermore they do reprehend the ſaid *S. Cyprian*, for that he writeth *primo libro Epiſt. epiſt. 1. Euchariſtia in altari ſanctificatur*

dificatur: The Euchariſt is ſanctified vpon the Aultar. And *lib.* 1. *epiſt.* 3. they reprehend him for ſaying: *Sacerdotes ſanctificare calicem*: that Prieſtes do ſanctify the cup. And againe, for writing thus: *Sacerdotem vice Chriſti jungi, & Deo Patri ſacrificium offerre*. That the Prieſt performeth the office of Chriſt, and offereth ſacrifice to God the Father. And diuers other ſuch ſpeaches, aſwell out of *Tertullian*, and *S. Martial in Epiſtola ad Burdegalenſes*, do diſpleaſe them.

17. Prayer vnto Saints.

63. In the controuerſy of *Prayer vnto Saints*, their firſt wordes are theſe. *Videas in Doctorum huius ſæculi ſcriptis, non obſcura veſtigia invocationis Sanctorũ.* You may ſee in the writings of the Doctors of this age, manifeſt ſignes of prayer vnto Saintes: for you haue, ſay they, the forme ſet downe in *Origen* a little before the end of his ſecond booke vpon *Ioh*: *O beate Iob, ora pro nobis miſeris.* O bleſſed *Iob* pray for vs afflicted. *Non obſcurè etiam ſentit Cyprianus* (ſay they) *Martyres, & Sanctos defunctos pro viuentibus orare*, Cyprian *lib.* 1. *epiſt.* 1. *in fine*. That is; *S. Cyprian* is plainely of opinion, that Martyrs and Saints after their death, and diſſolution do pray for thoſe that remaine behind them on earth aliue.

64. I pretermit many other poyntes, but eſpecially thoſe eight or nyne heades which I touched in the precedent age, whereof much more might be ſpoken here, as namely of the Primacy of the Church of *Rome*, for auerring of which, they greatly ſtomake, and reprehend *Tertullian*, and *S. Cyprian*, ſaying: *Tertullianus non ſine errore ſentire videtur, libro de pudicitia, claues ſoli Petro commiſſas, & Eccleſiam ſuper ipſum extructam eſſe*. Tertullian erroneouſly ſeemeth to thinke that the keyes were only giuen by Chriſt, vnto *S. Peter*, and that vpon him the Church was builded. And then they do cyte fiue ſeuerall places out of *S. Cyprian*: they might haue cyted many more, and all antiquity with him as concurring with *Tertullian* in this his opinion. And further they do conclude thus: *Alibi verò paſſim Cyprianus dicit, ſuper Petrum Eccleſiam fundatam eſſe*. *Cyprian* doth ordinarily in other

other places affirme the Church to be founded vpon *Peter*, as *lib. 1. epiſt. 3. lib. 4. epiſt. 9. tract. 2. de habitu virginum, ſerm. 3. de bono patientiæ, & epiſt. ad Quirinum.*

65. And the ſame hath *Origen* (ſay they) *tract. 5. in Matth.* in theſe wordes: *Petrus per promiſſionem meruit fieri Eccleſiæ fundamentum. Et homil. 17. ſuper Lucam: Petrum vocat Apoſtolorum Principem*: *Peter* by the promiſe of Chriſt, deſerued to be made the foundation of the Church. And againe in his 17. homily vpon Luke, *Origen* calleth *S. Peter* the Prince of the Apoſtles. Thus the *Magdeburgians* are forced to ſhew the Fathers of this age to be againſt themſelues.

66. And now by this the prudent reader may iudge, what a volume I might make vp, if I ſhould here recyte all the authorities which in this kynd the *Magdeburgians* doe alleadge, for confirmation of the generall heades touched in the foregoing age, and the other here adioyned. For thus they beginne the articles of martyrdome, and merit thereof. *Martyrium immodicè extulerunt omnes huius ætatis Doctores*. All the Doctors (and it is worth the marking, that they ſay all) of this age do extoll martyrdome immoderately. And in like manner they beginne their Article of chaſtity thus: *Sicut & in ſuperioris ſæculi hiſtoria, ita & hic inuenies nimium prædicari, & extolli continentiam*. As in the hiſtory of the former age, ſo here ſhall you find continency to be ouermuch commended, and extolled. And thus much for theſe ſo many, and ſo ſeuerall pointes, as before hath bene touched. *Cent. 3. c. 4. p. 85. 86.*

67. Now let vs add one article, or head more of Roman Catholick Doctrine diſcouered by the ſame *Magdeburgians* in the Fathers of this third age, not hitherto handled: to wit, the article of *Purgatory*. For thus they write: *Semina Purgatorij in aliquot locis apud Originem ſubinde ſparſa videas*. You may ſee here and there the ſeedes of Purgatory ſowed in certaine places of *Origen* his workes, as homily the 2. in *Pſalm. 36. & homil. 3. in eundem. & homil. 8. in Leuiticum & homil. 12. in Ezechielem, & in libro primo contra Celſum, & lib. 1.* *Cent. 3. c. 4. pag. 85.*

18. The doctrine of Purgatory.

lib. 1. περὶ ἀρχῶν *cap.* 6. And albeit the *Magdeburgians* do call this but a ſtrong imagination of *Origen*; yet I do conſider this, that amongſt ſo many opinions reprehended and cõdemned in *Origen* by the Fathers of the ſubſequent ages, yet none did euer reprehend this his opinion of *Purgatory*, as an errour of his, but rather followed *Origen* themſelues, houlding the ſame, as a Catholicke truth: ſo as now to the other heades of Roman Catholicke Doctrine, held by the cheife Fathers, and Doctors of two precedent ages, to wit, about free-will, perfection of life, poſſibility of the commaundements, traditions, and rites, Supremacy of the Pope of Rome, merit of Martyrdome, ſtate of Virginity and the like, here in this age, the ſame heades are not only confirmed, and ratified, but as many more diſcloſed, as Prayers vnto Angells, Iuſtification by workes, Pennance, and ſatisfaction, interceſſion of Martyrs for ſinners in this life, ſãctifying the water of baptiſme by the Prieſt, neceſſity, and efficacy of holy chriſme, ſanctification of the holy Euchariſt vpon Aultars, the forme of inuocation of Angells, and Saints, Purgatory, and diuers other ſuch like poyntes, which are at this day controuerſed, I heere for breuity ſake do paſſe ouer, haſtening vnto the fourth age.

The fourth age.

68. The fourth age of Chriſt beginning from the yeare 400. had for cheefe Fathers of the Greeke Church *S. Cyril* of *Hieruſalem*, *S. Ephraim*, *S. Baſil*, *S. Epiphanius*, *S. Gregory Nazianzen*, *Gregory Nyſſen*, and many others, as alſo the chief Doctors of the Latin Church were *S. Ambroſe*, *S. Hierome*, *Prudentius*, *Philaſtrius*, *Ruffinus*, and others: In which age two principall poynts are to be cõſidered here for our purpoſe. Firſt whether all the former Catholicke opinions, that were diſcouered in the ſecond, and third precedent ages, to be then held by the Church, and Fathers thereof, were now confirmed alſo in this fourth age: and ſecondly

ly whether any other pointes be further inſinuated and inculcated touching the ſame doctrine.

69. And as for the firſt, it is euident, that the lower we deſcend from the Apoſtles time, the greater confirmation, and illuſtration vpon occaſion of hereticall oppoſition, ſhall we fynd of the ſame articles. As for example, the *Magdeburgians* haue a chapter *De Cœna Domini*, of the Lordes ſupper, wherin they doe proue, out of *Gregory Nazianzen, Euſebius, Ambroſius, Hieronymus, Hilarius, Arnobius, Baſilius, Epiphanius*, and diuers other Fathers and Doctors of this age, the *Reall Preſence* of *Chriſt* in the ſaid ſupper: which they hould to haue benne truly, and Catholickly defended by them. Then paſſing ouer vnto the other heades, which lye in controuerſy betweene vs, they doe ſhew to be held alſo, but (as they ſay) erroneouſly by the chiefe Fathers of this fourth age, no leſſe then by thoſe of the former ages. And then beginning with the article of *Free will*, they ſay: *Patres omnes huius ferè ætatis, de libero arbitrio confuſè loquuntur*. All the Fathers of this age doe ſpeake in a ſort confuſedly of Free will: but howſoeuer the Fathers ſpeake confuſedly, certaine it is, that the *Magdeburgians* ſpeake and cenſure falſely, and heretically, according to their ould wont. *Cēt. 4. c. 4. pag. 242.*

70. And yet preſently after they make mention of *Lactantius, Athanaſius, Baſilius, Nazianzen, Epiphanius, S. Hierome* and *S. Gregory*, men who ſpeake as plainely, and diſtinctly thereof, as men may do, and as it may poſſibly be imagined, and not confuſedly. Let vs heare *S. Hierome* ſpeaking inſteed of all: *Omni ætati* (ſaith he) *omniq; perſonæ libertas arbitrij relicta eſt. Non cogo, non impero, ſed propono palmam, oſtendo præmia: tuum eſt eligere, ſi volueris in agone, & certamine coronari*. Liberty of free-will is left vnto euery age, and vnto all perſons. God ſaith, I do not force, I do not commaund, but I do propoſe vnto thee the crowne, and do ſhew thee the rewards: it is thy part to chooſe, if thou wilt winne the crowne in the fight, and conflict. So he. *Hierō. ep. ad Demetriadem.*

71. And the very same poynt of doctrine is often times by him reassumed, reiterated, and vrged, in inciting men to imbrace the doctrine of Euangelicall Counsells, where he vseth the selfe same wordes in many places of his workes. The said *Magdeburgians* do alleadge most plaine, and cleare places and sentences forth of *Lactantius Nilus, Chromatius, Ephraim*, and *S. Hierome*, who teach plainly that man is not iustified by only faith: *Non sufficit murum habere fidei, nisi ipsa fides bonis operibus confirmetur*. It is not (saith *S. Hierome*) sufficient, to haue the wall of faith, except that faith be confirmed by good workes.

Lib. 8. cō. in Isaiam.

72. And as for the merit of good workes, the *Magdeburgians* do openly confesse that both the said *Lactantius, S. Gregory Nyssen, Hilarius, Nazianzen, S. Ambrose, Theophilus Alexandrinus, Ephraim*, and others, all Fathers of this age, do openly defend the same. Whereupon they (I mean the *Magdeburgians*) conclude in these wordes: *Iam cogitet pius Lector, quàm procul hæc ætas in hoc articulo à doctrina Apostolorum desciuerit*. Now let the godly Reader consider how farre this age departed from the doctrine of the Apostles, in this article of good workes. But I would thinke it more reason to exhort, yea, and to beseech the Reader, euen as he hath care of the euerlasting welfare, and saluation of his soule, to consider seriously, and indifferently, setting all kynd of preiudice apart, whether it be not more likely, that so many learned, and holy Fathers, that liued with so great admiration of their vertue, learning, piety in this age, should know what agreed with the Apostles Doctrine, and what agreed not, aswell, or (as a man would imagine) somewhat better, then these foure quarrelling Companions the *Magdeburgians*, I meane *Illyricus, Vvigandus, Iudex*, and *Faber*, for these foure do only subscribe their dedicatory Epistle to Queene Elizabeth vpon the yeare 1560.

Cēt. 4. cap. 4. p. 293.

73. *S. Bernards* rule, & prescription of Antiquity was this! *Quantò viciniores aduentui saluatoris, tantò mysterium salutis plenius perceperunt*

Ad Hug.

perceperunt. The nearer the holy Fathers were vnto Chriſt his incarnation, the more fully receaued, and perceaued they the myſtery of our redemption. And yet theſe foure good fellowes do thus preſume to cenſure the moſt reuerend, and learned ancient Fathers, as you ſee.

74. And on this faſhion theſe men go forwardes in ſetting downe all the 18. or 19. heades of doctrine before mentioned, as held by the Fathers of this fourth age, to wit, of *Pennance, ſatisfaction, inuocation of Saints*, citing aboue a dozen Fathers of this age for the ſame, of *traditions*, about *Virginity, monaſticall life*, & the like, wherein they do ſo check, condemne, & contemne the ſaid holy Fathers, as paſſeth all modeſty: and muſt needes be a token of manifeſt hereſy.

75. *S. Ambroſe* (ſay they) in his ſecond booke *ad Marcellinum, nimis inſolenter pronunciat de virginum meritis*: Ambroſe doth pronounce to inſolently of the merit of virginity. The like, and worſe they ſpeake of *S. Ephraim* and *S. Athanaſius*, For that they write of Monkes, and namely *S. Ephraim*, that they are *perfecti pugnatores, paradiſi amœnitatem ante oculos habentes*: perfect fighters that haue before their eyes the ſweetnes of paradiſe. Theſe men cry out againſt this, *Quid poteſt monſtroſius dici contra meritum Chriſti*? What can be ſpoken more monſtrouſly againſt the merit of Chriſt? *Cent. 4. p. 301.*

76. And for that *S. Ambroſe ſerm. 6. de Margarita*, hath theſe wordes: *VVhoſoeuer therefore doth honour Martyrs, doth honour Cheiſt, and he that contemneth Saintes, contemneth the Lord of Saintes* (which is conforme to the ghoſpell) the *Magdeburgians* complaine crying out: *Iam cogitet pius lector quam tetra ſunt iſta*. Let the godly Reader conſider, how horrible theſe thinges are. The godly Reader hath cõſidered, and he findes nothing deliuered by theſe Fathers, but the holy Catholicke doctrine. And as for your exclamations, they are but the barkinges of *Vigilantius*, or rather, as *S. Hierome* more fitly calleth him, *Dormitantius*, and other ancient condemned hereticks, againſt the holy reliques of Saintes, and Martyrs, reuiued and renewed by you agayne, raked

out of the aſhes of hell, and helliſh hereſy .

77. And finally not to be tedious in going forwards with a copyous enumeration of the foreſaid articles, I doe only admoniſh the Reader, for the laſt article mentioned of *Purgatory*, how they do produce three Fathers more of this age that held the ſame, to wit, *Lactantius*, *Prudentius*, and *S. Hierome*, as they might haue done many more: and they add vnto the ſaid former number diuers other articles, which the Fathers of this age do teach, as of the particuler rules of religious people now in vſe, *De memorys Martyrum*, of celebrating the memories of Martyrs in Churches, and Altars erected and ſet vp in their honour: *De ſigno Crucis*, of the externall vſe of the ſigne of the Croſſe and miracles that therby haue happened, wherof *Prudentius, hymno ante ſomnum*, writeth thus in commendation of the Croſſe, and the benefit that redoundeth by vſing this laudable Chriſtian cerimony: *Crux pellit omne crimen &c.* the ſigne of the Croſſe keepeth of all ſinne from vs. And *S. Ephraim lib. de pœnit. cap.* 3. aduiſeth vs thus: *Pingamus in ianuis, ac in frontibus noſtris &c.* Let vs paynt the ſigne of the Croſſe in our gates, in our foreheades, in our mouth, in our breaſtes &c. and many other ſuch ſayings of holy Fathers of this age.

78. Wherfore to conclude, we ſee, that this fourth age agreeth with the former three in all points of doctrin held for Catholicke, throughout the whole Chriſtian world at this day. And as the Fathers of this age do conſent with their predeceſſors, ſo ſhall we ſee them not diſſent from their ſucceſſours, as ſhall appeare by the next enſuing ages. And if this be not a ſufficient demonſtration of the true Roman Catholick Church, and of her doctrine, confirmed by all records of antiquity, euen by the confeſſion of our aduerſaries the *Magdeburgians*: then let the Engliſh Proteſtants anſwere vnto this euidence, and giue a better if they can. But we ſhall paſſe further yet to make an inſight into two other ages that enſue.

The

The fifth and ſixt ages.

79. There follow the fifth and ſixt ages, whereof the former is receiued heere by his Maieſtie in the ſecond edition of his Engliſh Premonition, though in the firſt, the firſt 400. *yeares* were only allowed, as hath byn ſaid, and the later was comprehended in *M. Iewell* his challenge at *S. Paules* Croſſe, who promiſed there openly to allow any of the Fathers, or Councells, that could be brought within the firſt ſix hundred yeares. But this publike declamation was but a vaine oſtentation of the challenger, and this large offer was alſo reſtrained, and reuoked afterwardes by others, both at *Paules* Croſſe, and in either of the Vniuerſities: in ſo much that *Doctor Humphrey* in *Oxford* in a funerall ſpeach, made of the ſaid *M. Iewell* by the former *D. Humphrey*, did not forbeare to taxe him openly of inconſideration, for his ſo large, and liberall offer of Fathers for ſix hundred yeares, to decide all controuerſies.

80. But heere in this our affaire, and buſines we haue now in hand, we haue thought good to ioyne both theſe ages togeather, for that in them both the like deſcent of doctrine, one after the other is ſtill to be found, the latter repeating, and confirming the former. And for proofe of this point, I ſhall need to goe no further, then to the confeſſion, and conceſſion of our aduerſaries themſelues the *Magdeburgians*: for there they ſhew, for example in the firſt Century, firſt of *Free-will*, to wit, that albeit the Doctors of this age, *interdum benè, & ſanè videantur loqui, tandem tamen liberum arbitrium in rebus ſpiritualibus etiam ſtatuunt*. Albeit the Fathers ſometymes ſpeake well, and ſoundly, yet at length they affirme, that man hath free-will, euen in ſpirituall things. And then they beginne with *S. Chryſoſtome*, alleadging many plaine places out of his workes at large, ſaying: *Chryſoſtomus paſſim liberi arbitrij patronum agit. S. Chryſoſtome* *Cent. 5. c. 4. p. 501. 502. &c.*

Joſtome doth euery where play the aduocate for free-will. From *S. Chryſoſtome*, they paſſe vnto *S. Auguſtine*, and from *S. Auguſtine*, to *S. Cyril*, and from them to *Theodoret*, *Heſichius*, *Thalaſſius*, *Fauſtus*, *Marcus Eremita*, and *Ioannes Caſſianus*, all Fathers and Doctors of this fifth age: and the ſame they doe in the ſixt age, alleadging many places out of *S. Gregory* the firſt, as alſo out of *Euodius*, *Olympiodorus*, and others.

81. Then paſſe they vnto the article of *Iuſtification*, ſhewing that the Fathers of theſe ages did not aſcribe Iuſtification vnto only fayth, but required alſo workes, for which they alleage large ſentences out of *S. Chryſoſtome*, *S. Cyril*, *S. Auguſtine*, though more contractedly, and out of *S. Leo* the great, who offendeth them much by ſaying, *recta fide & bonis operibus peruenitur ad regnum Dei*: by right fayth and good workes, we come to the kingdome of God. And from him they paſſe to *S. Proſper*, *Heſichius*, *Sedulius*, *Primaſius*, *Theodulus*, all of the forenamed Fathers houlding the ſame erroneous opinion, as it pleaſeth their Maiſterſhips to call it, for that workes are by them euer ioyned with faith: and that in the laſt iudgment Chriſt ſhall queſtion with them, not ſo much, what they haue beleiued, as what they haue practized.

82. And the ſame doe they in the next hundred yeares after, alleadging for it the writinges of *Caſſiodorus*, *Olympiodorus*, *Andreas Hieroſolymitanus*: and aboue all, and more largely they alleadge aboue a dozen places out of *S. Gregory* the Great, who ſayth: *Vita aeterna ex pia vitæ actionibus comparatur*. Life euerlaſting in the next world is prepared, and gotten by pyous actions in this life.

Gregor. in 1. Reg. c. 1.

83. From this article they skip vnto another of the excellency and merit of good workes, which article they beginne thus: *Nimium hæc ætas bonis operibus adſcripſit*. This fifth age did aſcribe to much vnto the good workes

Cent. 5. pag. 506.

of

of men, which they declare largely, firſt out of *S. Chryſoſtome* his writinges, ſaying that he was *immodicus Encomiaſtes bonorum operum*, an immoderate commender of good workes. And from him they paſſe vnto *S. Auguſtine*, ſhaking him alſo by the ſleeue, and taking him vp for halting, and ſaying: *Auguſtinus etiam nimium interdum operibus tribuit*. Auguſtine alſo attributeth ſometimes to much vnto good workes. Then they paſſe vnto Pope *Leo*, and ſhew the ſame exceſſe out of him. And from theſe they come vnto *S. Proſper*, to *Saluianus*, to *Maximus*, to *Salonius*, to *Thalaſſius*, to *Theodulus*, to *Eucherius*, to *Paulinus* and ſome others, all Doctors and Fathers of this fifth age.

84. And then in the ſixt age, following the ſame method, vnder their article *de bonis operibus*, they reprehend, for aſcribing to much thereunto, *S. Gregory* the great, *Euodius*, *Caſſiodorus*, *Olympiodorus*, *Fortunatus*, and *Iuſtus*, Fathers of the Church, and Doctors of thoſe dayes.

85. There followeth the article of *Pennance* wherewith they beginne thus: *Confeſſioni, ieiunijs, & alijs ritibus nimium vendicat Chryſoſtomus*. Chryſoſtome doth aſcribe to much vnto Confeſſion, faſting, and other rytes of pennance. And of the ſame errours do they condemne *Heſichius*, for that *lib. 2. in cap. 6. Leuit.* he ſaith, that true pennance doth conſiſt in faſting, watching, haire-clothes, teares, prayers, and almeſdeedes. The ſame errour they aſcribe to *Maximus*, *Ioannes Caſſianus*, *Eucherius*, Doctors of this fifth age. And in the ſixt Century they lay the ſame imputation vpon *Caſſiodorus*, and *S. Gregory*, eſpecially chiding him for that he ſayth, *Pœnitentiam agere eſt perpetrata mala plangere, & plangenda non perpetrare*. This is to do pennance, to moane and bewaile our ſinnes we haue committed, and not to commit againe thinges worthy of beway ling. What can be ſpoken more diuinely by this heauenly Doctor? And would a man iudge theſe men to be Chriſtians, daring thus to open their mouths *Hom. 24. in Euang.*

and

and publikely to blaſpheme?

86. I might paſſe further to alleage much more out of theſe *Magdeburgian* Centuriators, which they produce out of euery age, moſt manifeſtly againſt themſelues, and their owne cauſe, with this only fond confidence, that all authority, and credit of the venerable teſtimonyes of the ancient Fathers are ſhifted of, by ſaying only, that they are incommodious opinions, blots, ſtubble, and errours of the Fathers: as though the very gleanings of the Fathers were not better then their whole vintage? and theſe blottes and ſtubble, and falſly ſuppoſed errours, were not to be preferred before their beſt truth? But who tould theſe good fellowes that theſe were errours? What Church euer held them ſo? What Generall Councell euer concluded them ſo? Nay what one Father, or one ancient writer (the grand hereticks their ancient predeceſſors excepted) did once open his mouth, to ſpeake againſt either all, or any one of theſe doctrines? If they can diſproue any one of theſe doctrines, according to any one of the forenamed challenges, Church Councells, one Father, or many, we do faithfully promiſe to renounce them all as ſtubble, and errours, as they ſpeake. But if none of theſe thinges can be made good againſt any one, the leaſt and weakeſt ſuppoſed doctrine, then muſt theſe doctrines as hitherto they haue ſtood in the Church for Orthodoxe: ſo muſt they hereafter continue Catholicke, and they themſelues for confeſſing the Fathers to hould them, and we withall vrging antiquity, that to deny conſent of Fathers in any poynt of doctrine generally receiued by the Church in their dayes, can be no leſſe then great, and raſh preſumption.

The Fathers iniuriouſly handled by the Magdeburgians.

87. And yet for full concluſion, I muſt aduertiſe the Reader, to note this one poynt, which in my iudgement is very remarkeable: for theſe *Magdeburgians* doe ſcarcely alleadge one place of ten of theſe that are to

The concluſion.

be

be found in the Fathers workes themſelues, for proofe of the Roman Catholicke Religion, as euery man may eaſely diſcerne, if he pleaſe to reade the Catholicke writers, that make profeſſion purpoſely to alleadge the places of ancient Fathers, as namely *Caniſius* in his large, Catechiſme, *Cardinall Bellarmine*, throughout all his workes *Cardinall Baronius*, *Coccius* in his *Theſaurus Catholicus*, and others: but yet theſe that the *Magdeburgians* pleaſe to cyte, are ſufficient to daunt the Engliſh Proteſtant his confidence in the ancient Fathers, ſince that they alone of themſelues confute, and confound both him, and his religion. With what face then can the Engliſh Proteſtants vaunt, that the ancient Fathers are for them? And further theſe few places of many that might be heaped togeather, may, as I hope, ſuffice to giue his Excellent Maieſty our Soueraigne, ſatisfaction, or at leaſtwiſe ſufficient light by theſe, to paſſe further, and to ſeeke more ſound information of the true fayth, and beliefe of the ancient Fathers of the firſt fiue hundred yeares, which his ſayd Maieſty moſt Royally offereth to follow. For opening the window vnto which light, I haue thought it my bounden duty, both before God, and man, to take this ſmall labour, and to lay theſe few heades of Conſiderations before the eyes of his Highnes moſt wiſe Iudgment, and Vnderſtanding.

THE SIXT CHAPTER, CONTEYNING A BRIEFE CONTEMPLATION

of what hitherto hath bene ſayd: with the Concluſion of the whole to his moſt Excellent Maieſty.

AND now hauing handled theſe points at ſome more length then at the beginning I had purpoſed, I hope the benignity and Clemency of his Matie will take in good part, that leauing the Reader, I do returne vnto him agayne, as vnto my moſt dearly beloued reuerenced, and dread Soueraigne, to lay before the eyes of his Prudent Conſideration the ſumme of that which hitherto hath beene conſidered of.

2. Firſt then the poynt of being a true Catholicke according vnto the name, and nature of the word, is of ſuch importance, neceſſity, and conſequence (as hath bene ſhewed in the firſt Chapter) that no riches in this world no wealth, no treaſure, no ſtate, no power, no policy, no humane felicity may be compared with it, as rightly *S. Auguſtine* doth intimate. And for that your Maties eternall weale, after the briefe, and tranſitory paſſage of this

this life dependeth thereof, I cannot but most humbly, most hartily, and most dutifully, falling prostrate at your feet, beseech you to giue some serious attendance, and attention to this high, and mayne poynt of euerlasting saluation, to seeke out what is truly *Catholicke*, both in the Church (for whose *Epitheton* the Name was first by the Apostles inuented:) as also in particuler men, who is a true *Catholicke*, and who followeth the rule, which the Name describeth: to wit, he that in Christian Religion followeth vniuersality, and not singularity, the whole, and not a part, ancienty, not nouelty, that which hath byn deliuered and conserued from time to time, and not inuented, framed, or set forth in later times. Importãce of being a Catholicke.

3. And for that on the other side heresy is the opposite, and contradictory vnto Catholicke Religion, for that it maketh choyce of a part to it selfe, and thereby is held to be the highest sin in the sight of Almighty God that is, or can be committed vpon earth, for that it ouerthroweth the very foundation of faith, vnder pretence to establish and reforme faith: My desire is so ardent in this point that your Maiesty should enter into due consideration therof, as almighty God beareth witnesse vnto my soule, and spirit, that nothing in this life stãdeth more neere my hart, considering the eternity of the next world, the immutable weale, or woe thereof, the *ve*, or *euge* that ech man is to receaue, as well Princes as others: and that these earthly Princedomes will seeme but shadowes at that day, and not worthy one houre of that glory, or misery, that is to be gotten or lost by Catholick Religion, or heresy in this life. And this is my first contemplation, and I shall pray Almighty God, that it may be also your Maiestyes. The horror of heresy.

4. The second is about those foure waies proposed by your Maiesty for auerring Catholicisme, and clearing from heresy, which are the admitting, and believing of all *Canonicall Scriptures*, the recieuing the *three Creedes*, the approuing the foure first *Councells*, and the acceptance of the *An-*

The 4. heads proposed.

cient Fathers of the first foure, or fiue hundred yeares. In all which, if with the admitting in words, there be also a true Catholicke sense, no doubt, but they do make a man to be a Catholicke, and do condemne heresy. But the importance of all standeth in the exposition, for to believe the Scriptures in the sense that I thinke best my selfe, or to acknowledge them for Canonicall, or not Canonicall, as I, or some few with me of later tymes shall please to prescribe, or to admitt the three *Creedes* with that expositiō of the articles, as I, and mine shall best allow; or the first foure *Councells* in some thinges, and not in other; or the first foure hundred yeares of *Fathers*, so farre forth as they in my censure do agree with Scriptures, is to reduce all to my owne iudgement: a thing most opposite to Catholicisme, and proper to heresy, as we haue at large declared.

5. Wherefore vpon my knees I doe most humbly supplicate your Maiesty to consider well of this, and especially of the last poynt, concerning the ancient Fathers, which doth in effect cōtaine all the rest: for that these men deliuered vnto vs the Scriptures, togeather with the true vnderstāding therof, according to the sense of the Church in their dayes: these men deliuered vnto vs the three Creedes, the first as from the Apostles, the other as from the Church, the third as from a priuate man, but yet approued by the Church: these men deliuered vnto vs the foure generall Councells, wherein diuers of themselues sate as Iudges, and Bishops, and had voyces, and suffrages in the same: these men were they that examined the controuersies, determined the Catholicke doctrine, condemned heresies, anathematized hereticks, and cleared the coastes of all these wicked, and turbulent incumbrances, which seditious, and headstrong spirits had raysed in the Christian world, by their contentions.

6. And finally these were they, whome our Saviour Christ did vse as fannes to winnow his corne, & to purge the flore of his Church, separating the chaffe from the wheat

wheat, and erroneous doctrine from the truth, wherin they were ſo zealous, and diligent labourers, as not the leaſt weed could ſpring vp in this field of the Church, but that theſe carefull good watchmen, and faithfull gardeners, did preſently note, and purſue the ſame, vntill it was eyther rooted out, or condemned by the Church, and therby as branches cut of from the body of the vine, ſuffered to wither away, and to conſume of themſelues. For proofe wherof, we may alleage as many examples, as there haue bene different hereſies, and heretickes in the Chriſtian Church, for the ſpace of fifteene hundred yeares, which albeit they ruffled much, & mightely for the time, and had often great Princes, Kinges, Emperours, and Potentates to fauour, and patronize them (as the Proteſtants haue now your Matie:) yet are they ſo conſumed in time, and by the vertue of the holy Ghoſt, as the very names of many of them are now ſcarce remembred, and much leſſe their arguments, reaſons, proofes, and Scriptures which they brought for the ſame: and were it not, that in theſe Fathers bookes (who were their enemyes) ſome mention is made thereof, we ſhould ſcarce know that there had byn ſuch men in the world.

The great profit receiued by the anciẽt Fathers.

7. But on the contrary ſide, the Church that condemned theſe men, and the Fathers, and Doctors liuing therin remayned euer both then, and after victorious, and ſhall do to the worldes end: and ſtill by ſucceſſion, and continuatiõ the ſame Church hath come downe frõ age to age, & one age giuing teſtimony to another of the purity of the ſaid Church by razing out theſe euill humours from the body.

8. And now your Maieſty hauing ſeene by the former diſcourſe how many poynts of ould condemned hereſies haue beue reuiued, and renewed againe by the Proteſtants of our tyme: and that contrariwiſe almoſt twenty ſeuerall poſitions about principall poyntes of controuerſy held by the ſaid Proteſtants to be Papiſticall, are aſſerted by the ſaid ancient Fathers, as Catholicke in their dayes, euen

from the first age after the Apostles, with repetition, and confirmation of the same in the subsequent ages, by the chiefe Doctors that liued therein: and that the said positions, or assertions were neuer noted, or censured by the Church for erroneous, hereticall, or scandalous: This I say, is, and ought to be your Maiestyes prudence and loue of your euerlasting good, so waighty an argument, and motiue, as nothing more. For alas, dread Soueraigne, if the sentence of *S. Paul* be iust, and true, *that an hereticall man is damned by his owne iudgement*, and if that of *S. Augustine* before cited be not false, that whosoeuer houldeth any one of those eightythree heresies, which he reciteth in his book to *Quod-vult-Deus*, or any other whatsoener which shall spring vp hereafter, cannot be a Christian Catholicke, & consequently must needes be an hereticke: Alas I say (my dread Soueraigne) and alas againe, in what eternall dãger doth your Princely soule consist, in that, by the euill currẽt of the tyme, and temerarious course of such as you giue credit vnto, your Matie is drawne to hould, and defend, not only sundry of those positions, which *S. Augustine*, and before him *S. Epiphanius*, do recount for condemned heresies by the Church in their dayes, but many other also: yea all the opposit propositions to the Catholick assertions, before mentioned out of the ancient Fathers, as namely, about *Free-will, Iustification, good workes, inuocation of Saintes, Reall Presence, Primacy of the Church of Rome*, and the like.

The dangerous estate of beleiuing the Protestãts in Englãd.

9. And truely to haue such a grand Inquest, or rather Parliament of Peeres to beare witnes against a soule, for conuincement of hercsy at the day of Iudgment, as the rankes of these Fathers are in all the first, and purest ages of Christian religion, maketh my soule to tremble, euen in thinking of it. For if the cause were temporall, & that there went therin but only the interst of your Maties temporall, and terrene Kingdome, yet were the case frightfull, to see so many great lawyers and Iudges vpon the one side so resolute as the Fathers shew themselues to be. But,

now

now for ſo much as the matter concerneth an euerlaſting and heauenly Kingdome, and ſentence irreuocable in it ſelfe, neuer alterable, or to be changed, and of ſuch inflexible ſeuerity, as no reſpect, no regard, no difference of Prince, Potentate, or people is to be held, it maketh the Conſideration more hideous and dreadfull.

10. And it may further be added to this Cõſideration, that in this publike tryall about this point of Proteſtant Religion, your Matie is not only to haue this venerable ranke of forraine Fathers & Doctors for aduerſaries therin, but ſo many domeſticall alſo, as haue bene Catholicks within all your Realmes for theſe thouſand yeares at leaſt, I meane Biſhops, Paſtors, and Gouernours of thoſe flocks, togeather with the flockes that were once ſubiects of your Anceſtours: nay all your Maieſties Anceſtours themſelues, which are of moſt conſideration, I meane aboue two hundred Kings of both Crownes that haue gone before you, and togeather with the deſcent of their Noble Bloud left alſo the inheritance of Catholicke Religion, as of their Kingdomes, to be defended by your Maieſty: which no doubt had bene moſt Nobly performed, if the ſtrangeſt caſe, that euer perhaps fell out in the world had not hapned to hinder it; and ſuch a one, as all poſterity may, and will wonder at: and this is, that being violently deprined at once, as it were, in your cradle of both your parents, who ſhould, and would haue inſtilled to your tender eares, the moſt honorable inheritance of Catholicke religion, the oppoſite and contrary ſectes were in place therof powred into your Maieſties Noble Breaſt, by ſuch as had bene Authors or inſtruments of both their ruynes, and meant no doubt alſo to be of your Maieſtie, if they ſhould not fynd you pliable to their deſignes, for ouerturning of that Religion wherof they were enemies.

A ſtrange pittifull caſe happened to his Maieſty.

11. This then is the caſe, moſt dread Soueraigne, notorious to the whole Chriſtian world. And further that if your Maieſtyes noble Grandmother Regent of Scotland had

had not bene vexed, and turmoyled with rebellions, toſſed and tumbled, wearied out and brought to deſpayre by the firſt Scottiſh, and Engliſh Ghoſpellers: if your Noble Father and Grandfather had not bene horribly murdered, if your renowned Mother had not bene purſued, taken, caſt into priſon, driuen out of her Realme, and finally made violently away *in terra aliena*: if all theſe thinges (I ſay) had not bene done, your Matie by all likelihood had neuer bene a Proteſtant. And ſhall we thinke, that of ſuch Diabolicall premiſſes, there could enſue any good concluſions, or any godly, or wholeſome effect of ſo abhominable cauſes?

How God concurreth with the actiõs of euill men, but not with their intẽtions.

12. I deny not but that the inſcrutable wiſdome, and prouidence of almigthty God doth often tymes draw out of the counſells and actions of euill men good effects, as out of the wickednes of the Iewes, and Gentils, that purſued, and murdered our Sauiour, he wrought the ſaluation of the world, but neuer doth he this according to the couſailes, and purpoſes of the wicked: that is to ſay, theſe effects are neuer intended by the wicked. As for example, that the redemption of mankynd or ſaluation of the world was neuer intended by the Iewes, or Gentils that perſecuted our Sauiour, and procured his bleſſed Paſſion.

The mark aymed at by the firſt Goſpellers in Scotland cõcerning his Maieſtie.

13. But here in our caſe, the matter falleth out quite contrary, for that the chiefe, and prime intention of thoſe wicked, whome I haue mentioned, was to effectuate this very point, that now we ſee brought to paſſe, to reuolue that crowne, expell Catholicke Religion, pull downe Monaſteryes and Churches, driue out, or deſtroy the Princes that then gouerned, as alſo their iſſue, if they ſhould leaue any, or els getting the ſame into their handes (the better thereby to haue Title of gouerning in the infants name) to preſerue it ſo long, as it might ſtand commodious for them, & after to diſpoſe thereof as time ſhould tell them to be beſt. But their chiefeſt ayme of all was vnto that, which out of an infants education they might proba-

probably hope for, and now haue arriued vnto: which is, that during the time of that education, they might perhaps ſo inchaunt the mind of the yong Prince, ſo change his iudgement, and affection, from the iudgement and affection of his ſaid parents and other progenitors, as when he ſhould come to the yeares of vnderſtanding to diſcerne the merits of mens actions, and affections towards him, he ſhould approue for good all that was done to his higheſt hurt, to wit, in matter of Religion, appertayning to his euerlaſting ſaluation, to the ruine and deſtruction of his parents, to the reuolution of his Kingdome, & the like. And ſhall we thinke, that God would euer concurre with ſuch men, to ſuch deſignements? God hath permitted thē for our ſinnes, & for the ſinnes of thouſands els, that haue periſhed, and are to periſh therby: but any concourſe of his, to ſuch mens intentions, no pious mynd can yeild vnto.

14. For if this ſhould be granted, that God did concur with the actions of theſe ſeditious men, in drawing his Matie infancy by ſo turbulēt & wicked meanes, from the vnion of that fayth and religion, which all his parents and predeceſſours profeſſed for ſo many ages togeather: then muſt it follow, that the ſame God neuer concurred with the other (I meane his noble Anceſtours) by whome notwithſtanding he did worke, and achieue, throughout all thoſe ages, ſo many notorious workes of Chriſtian piety, as perhaps by no Nation more. And to thinke, that all this notwithſtanding, they liued out of his fauour, depriued of true faith, infected with erroneous doctrine, deceiued with falſe Sacraments, were no members of his true Church, but rather caſt out from his face, and deliuered ouer to the deluſion, ſcorne, and power of Sathan, were no doubt temerarious impiety to imagine or affirme.

15. Wherfore moſt Noble, and Renowned Prince, The Epi- and Soueraigne, I do not only, out of the dutifull zeale logue of of a louing deuoted ſubiect, exhibite this humble Petition all. to your Maieſty, but alſo on the behalfe of our Sauiour

Iesus Christ intreat, that it may please your Highnes, if not to intertayne, and cherish, yet not to persecute that Religion, wherin your Ancestours haue liued so honourably and piously, for that this would be to persecute them in their religiō. And your Maties Princely nature, I know, cannot but abhorre the hatefull name of persecution, and violent proceeding, as well knowing out of your owne great Prudence, that nothing is lesse durable, or more subiect to hatred, and malediction in the world, especially the cause being so vniuersall and common to so many other great Princes, and some of them the neerest of your Royall bloud, as all men see it is.

Of persecution & Persecutor.

16. But the very fundamētall reason indeed is, that this Catholick Religion is no nouelty, or innouation, but that whereunto your Maiesties realmes were first cōuerted from Paganisme, when they were made Christiā, & whereunto they yeilded their obediēce, promised subiectiō, submitted the regimēt of their soules, professed cōstancy therein to the worldes end. And how then in any iustice can they be punished for houlding that which was so solemnely sowne, rooted, and so generally admitted, so long, and faithfully continued, so firmely grounded, so deliuered, and so commended by our Fathers to this their posterity? If all our great Grandfathers, and ancient Predecessors were aliue againe, might they not as lawfully be pursued, and persecuted for their religion, as we are now for the same? If they should looke vpon the Churches, which themselues builded, to the honour of Christ, for diuine seruice, and especially for the vse of the publike Sacrifice, vsed throughout Christendome at that day, and should see the same not only taken away, but penall Statutes also made against the same, by imprisonment, vexatiō, paymēts of money and other tribulatiōs, would they not complaine of great iniustice done vnto them, in that so sharpe persecution should be laid vpon their children, for keeping their *depositum*, or pledg receaued, as the Apostle saith, and for obseruing

their

their fidelity both to God, and them?

17. Wherefore most noble Prince, let this be as farre from your action or permission, as it is from your Royall Inclinatiō, and disposition to be a persecutor of those that stand only in defence of their consciences: and these not framed vpon wilfull fancy, as all those of Sectaries and Innouators are, but necessarily laid vpon them by obligation of religion, left vnto them by tradition of Gods whole Church, and by the Church of *England* in those dayes, as a principall member thereof, whose Communion in religion, if these men do breake, and leaue now, for what cause soeuer, eyther of feare, flattery, ambition, worldly fauours, and preferments, perils, or persecutions: then must they also consequently brake of for euer that eternall band, and lincke of being saued togeather, or euer enioying more the one the other in the next life: for that no association can be for eternity in the life to come, but by obseruing one, and the selfe same religion in this world. Which cogitation doth strongly worke with your Highnes Catholick subiects: and they do hartily pray our Sauiour Iesus, that it may no lesse worke with your Maiesty in like manner.

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FINIS.

Faultes escaped in the Printing.

Pag. 27.	lin.	24.	Luthers, Caluins	*read*	Luther, Caluin.
Pag. 47.	lin.	23.	furure	*read*	future.
Pag. 51.	lin.	28.	Ghurch	*read*	Church.
Pag. 107.	lin.	26.	perry	*read*	party.
Pag. 110.	lin.	6.	Matth. 3.	*read*	Matth. 3. & 13.
Pag. 113.	lin.	3.	againſt	*read*	againſt.
Pag. 135.	lin.	16.	this	*read*	his.
Pag. 151.	lin.	3.	thz	*read*	that.
Pag. 152.	lin.	25.	it is as	*read*	as it is.
Pag. 193.	lin.	5.12.26.	Creſcouius	*read*	Creſconius.
Pag. 198.	lin.	15.	enoy	*read*	enuy.
Pag. 214.	lin.	34.	Samyrnenſes,	*read*	Smyrnenſes.
Pag. 239.	lin.	26.	patents	*read*	parents.

In the Margent.

Pag. 205.	creſcouium	*read*	Creſconium.